A Peaceable

METHOD

FOR THE

RE-UNITING

Protestants

AND

Catholicks

In matters of Faith:

Principally in the Subject of the

Holy *EUCHARIST*:

Proceeding upon Principles Agreed-on; and waving Points in Dispute; Upon occasion of the late Contest concerning the *Perpetuity of Faith* touching that great Mystery.

Written in *French* by *LEWIS MAIMBOURG*. S. J.

Printed at *Paris*, 1672.

BIBLIOTHECA BODLEIANA

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Written in French by L'EVESQUE DE LA MOTHE, S.J.

Printed at Paris. 1671.

To the Honourable

WILLIAM PIERREPONT

STANFORD RIVERS

ESSEX, Esq;

Honoured Sir,

HAving no better means to expreſs it, I do ambitiouſly lay hold of this, to declare, in the face of the World, the great reſpect I bear you, both in regard of your own worth

and my particular obligations. Your worth I measure by those talents, which *The Giver of all good gifts* has been pleas'd to bestow upon you, in more than an ordinary proportion. The improving of them is, perchance, no less to be admired in a person of your ranck and quality. You have given the world a great proof of it by the constant labour & great charge you have put your self to, for instructing men, the best way (by laying examples before them) how to become *Saints*. And, as you have in this shewed, first, the great esteem your self have

of sanctity, so have you also by communicating your labours to others, given them who participate of them an excellent lesson to learn by, how to be good to themselves and others also. If moved by this example of yours, I have endeavoured something for the publick good, I hope you will allow me the freedom, to present these my first labours to you, by whose conversation, in my first beginnings, I must own a part of my obligation to you, that I learned a good share both of mine own language, and of that of my Authour, of which, as well

as of the Spanish, you have shewed your self to have more than ordinary complection. As for the Work it self, I hope it will not be unwelcome to you, as being so full (the little part I have in it emboldens me to say so) both of reason and civility, as will render it much suiting with your humour, who are particularly remarkable for them both. The latter, at least, I hope, will incline you to give it a favourable entertainment, and to accept of this small expression of the respects of

Honoured Sir,

Your much obliged and very humble Servant

T. W.

The Tranſlatours Preface to the Reader.

I Suppoſe it will be no hard matter for you to diſcover from what Soil this plant originally comes. It was indeed, wholly French within theſe few weeks, and there were not many months, ſince it appeared in France. I will not ſay that it may poſſibly find a more favourable reception, as coming from that place.

from whence we so frequently receive those new Modes we so highly value and admire. But yet I may perchance with some reason hope, that it may not be unwelcome to some, who may take notice of the newness of the Method wholly suited to that civility and Peaceable way of proceeding, which I have heard the best bred and most moderate persons require in things of this nature. The chief intended Design of this small Treatise, is, in order to a clearing the Point of the Real Presence in the most Blessed Sacrament of the Eucharist, the principal subject of Contests now at present in those parts. Though (as the Authour in his last Chapter makes evidently appear) mutatis mutandis it is equally appliable to any other matter whatsoever. I pray be not offended if I say, that it has often been reflected upon by very sober men, that those of the adverse Party deal not fairly with us, scarce ever allowing us to enter into Dispute with them upon equal terms.

For we being tied up and inclosed as it were, within certain limits, which keep our understandings (as well as material

terial inclosures are not to restrain our bodies) within a certain compasse of reasoning and opining, it is very easie at any time, and upon any subiect belonging to Faith, to know where to find us. I mean to be at a certainty of what we are obliged to maintain, and where we may be set upon.

It would have saved us some labour, if we could alwayes have been sure to have had the same advantage, and that there were not those alterations and that variety of Opinions in the Times, Places, and Persons of the Reformed Churches, which very frequently put us upon a hazard of coming unprepared of suitable Arms offensive or defensive, as not being able to have sufficient intelligence beforehand of the nature of our enemy or of his manner of fight.

In the Subject matter of Dispute (concerning the Blessed Sacrament) I know there are some who will not stick to say roundly, that it is nothing but Bread and Wine which is contained and Received in the Lords Supper. And these, I think, speak the best

English; that is, expreſs moſt plainly and ſincerely in their words, what they do believe in their judgements. Others think this too rough and harſh, as cloſhing too openly with Holy Scripture (the Rule of Belief) and the general Sentiment and Language of Antiquity. And theſe will tell you, though ſomething faintly; that Chriſt is truly preſent, that he is really preſent, that he is there the Food of the Soul, and the Bread of Angels. In a word, they will expreſs themſelves in ſuch terms, with ſo much reſpect and reverence of that Holy Sacrament, that you ſhall have much adoe to diſtinguiſh them from true and hearty Catholicks. But yet if you preſſe them to ſpeak intelligibly and to declare candidly what they mean by Truely and Really, you ſhall find that (though they are loath to ſpeak out) they mean nothing leſſe then what thoſe words in their natural uſe ſeem to import. For Truely and Really muſt come to ſignifie onely figuratively and Commemoratively, or ſome ſuch like.

And whereas, by the expreſſions they

are

are pleaſed to make uſe of, you might, in reaſon, expect ſomething of Real *Subſtance diſtinct from the viſible Elements of Bread and Wine, you are to underſtand, that, beſides ſome forced Texts of Scripture, you ſhall have divers pregnant Proofs and Reaſons fetched as far as Senſe and Natural Philoſophy can reach, to oblige you to believe that in this great ſupernatural Work of the Hand of the Omnipotent, in which he undertook to act the Wonder of Wonders: the whole Change is made by, and conſiſts in* Faith onely. *Nay, their* Real *Faith is, that there is no other Subſtantial Mutation in the matter or ſubject of this great Sacrament, but what is made in the fancy by them called Faith. I know there are near as many ſeveral Opinions concerning the content of this Holy Sacrament, as there are explications of thoſe words which make the Diſpute,* This is my Body; *which have been calculated by ſome, curious in this kind, to a very incredible Product.*

And now it being left to every one to take up what and which he pleaſes in this great variety of Opinions, I think

we have reaſon to ſay we have a hard task to oppoſe we know not what, till we come to the Tryal; or defend our ſelves againſt I cannot tell whom (Lutheran, Calviniſt, Anabaptiſt, Independent, &c.) till they are pleaſed to declare themſelves and appoint us our Theme.

But that for which I am to commend and recommend this enſuing Diſcourſe, is, that I think it equally and ſtrongly convincing againſt all. For if it be once made out (as this Treatiſe endeavours to evince even by the conſent of the whole Reformed Church it ſelf) that there muſt intervene ſome Supreme Authority which may exact an acquieſcencie, and withall are obliged to ſubmit unto without further diſpute, there will quickly be diſcovered a ready way to put things into a better poſture: and particulars will find whereon to ſettle, as in one Center, that unlimitted variety of opining.

I beſeech thoſe who have a real kindneſſe for their own Souls, and any reſpect for thoſe who were accounted great Perſons,

Perſons, even in their own way, to re-
flect particularly upon what is mention-
ed in the ſecond Chapter of this little
Work, concerning the Opinions of the
Divines of all the Reformed Churches
of Europe *in this Point; and eſpecially*
upon what was delivered at the famous
Synod of Dort, *by the Embaſſadours,*
and by the Commiſſion of the Great and
Wiſe King, King James: That
there was but one onely means,
which the Church had ever
made uſe of: to wit, a Na-
tional Synod, which was to be
Judge in the caſe, and to decide
which of the two Opinions, was
more conformable to the Word
of God, *&c. And conformably to*
this, you will find how that wiſe King
when, ſoon after his coming into Eng-
land, *the Puritans* (*Dr.* Reynolds,
Mr. Knewſtabs, *&c.*) *began to ſhew*
themſelves at a Conference in the Kings
own Preſence, and Mr. Knewſtabs *in*
particular, moving: "How far an
Ordinance of the Church was to
bind men, without impeach-

"Bakers Chronicle of the affairs of the Church in the Reign of K. *James* p. 445.

ment of their Christian Liberty? *Being much moved, made this short reply*; and told him, he would not argue that Point with him, but answer therein as Kings are wont to speak in Parliament, *Le Roy S' avisera.* And therefore I charge you (said he) never speak more to that Point, how far you are bound to Obey, when the Church has once ordained it. *By which earnest and wise Answer of his, certainly he could intend nothing lesse, but that the Ordinances and Decrees of the Church are so far obligatory as never to be questioned, but to be religiously respected and admitted with an* Ipso dixit.

This certainly must also be the meaning and import of those words in the twentyeth of the 39. *Articles*: The Church hath power to Decree Rites or Ceremonies, and Authority in Controversies of Faith, *&c. For*, Power, *and* Authority; *and* Submission *and* Obedience *are certainly*

ly correlatives. If there be Power *and* Authority *to enact*; Submiſſion *and* Obedience *are eſſential to performance. Now by the* Church *here, and in the foregoing Reply of King* James; (*if any thing was intended reducible to action and practice*) *I imagine nothing can be meant but the Repreſentative of the Church: Archbiſhops, Biſhops, and the Chief of the Clergy lawfully convened, &c. VVhich Repreſentative (as is very remarkable both in Queen* Elizabeth's *dayes Anno* 1562. *and in King* James's *Anno* 1604. *with the conſent and allowance of the ſaid King and Queen under the great Seal*) *thought themſelves ſo unqueſtionably impowered and authoriſed for that great VVork of framing certain Articles in order to an Uniformity of Doctrine in Religion, as no man* (*by their ſpecial and ſtrict Command*) *could be admitted to any part of the Miniſtry without conſenting and ſubſcribing thereunto: VVhich was yet more ſtrongly inforced upon all in general, by thoſe Excommunications ipſo facto denounced againſt all diſſenters, in the Conſtitutions and Canons Eccleſiaſtical, made Anno* 1604.

Not

Not to mention those others, who have nothing but Antichrist, *the* Tyrannical Antichrist *in their mouths, when a Pope or Council is but mentioned; and yet think it not unreasonable, upon the Authority of a Convocation of some few Elders &c. to oblige to their Tenets and Practices under pain of a stool of Repentance, &c.*

I know there are some who hold all these proceedings and practises very harsh and unreasonable, whose spirits will not easily yield but will make bold to argue the case with Kings or Councils, Parliaments or Prelates, or any thing which agrees not with their private and particular Principles. And they will tell you (very colourably as they imagine) that as their Soul is their own, and as they must stand or fall to themselves, so are they to make choice of their own faith and Religion, and not to pin it upon another mans sleeve. I should something wonder to hear an Objection of this nature from any one who pretends to Learning. But because I know there are some who make plausible flourishes upon it, and think by this means to cast off all Authority, and become their own

free

free chooſers and Maſters without controle: and conſequently, will ſlight the chief grounds of this Diſcourſe, fitted principally for perſons of better Principles; I muſt needs in a word, ſhew them, that if they deſign any thing of reaſon, and not all wilfulneſs and preſumption in their proceedings, they muſt needs find another Point to ſteer their courſe by. And yet, Gentlemen, thus far I will keep you company: that your Soul is your own (under the great Giver of it) and that you muſt ſtand or fall to your ſelves.

But I fear you have never been at any of the Univerſities, or not minded the buſineſſe your Parents intended by the charge they were at, if you think this good Logick: Ergo, you are to chooſe your own Faith; in that ſence which is and muſt be intended by you, if you think to evade what will here come in againſt you. For your meaning (if at all to your purpoſe) can be no other, but that becauſe your Soul is your own, and you your ſelf, and no body elſe, are to give an account of your ſtewardſhip and your improving of it, therefore

fore you are to make up a Faith (which indeed is the Ground of all subsequent action) according to your own fancy and understanding. And yet I cannot believe but you will acknowledge that you are to take some Guide along with you, that you are to follow some Rule in this business of so important a concern. You will never own, I am sure of it, that it should be meer fancy that you are resolved to rely upon. A Guide then you must have; A Rule you must follow. Are you sure (in a business of so great importance as is the salvation of your Soul) that you have a faithful Guide, a direct Rule? Do you follow the one close, do you apply the other right? Here then you see (unexpectedly perchance) that your Guide, your Rule, your use or application of them may be questioned. But you will haply, suppose you have stopped my mouth by telling me that your Guide is inerrable, your Rule is as certain as the Word of God it self, which is and contains all Truth. Who dares deny this? Not I, I do assure you.

But I must needs tell you, what I have heard some very Learned and expert Physicians

ſicians complain of, which is: That many times it happens that ſome good woman having by friendſhip or ſtealth gotten ſome Preſcription of theirs, which had been found very beneficial to ſome Patient or other, applyes it ſo ill, and ſo irregularly, for want of knowledge of the nature of Diſtempers, or of the Conſtitution of Bodies, or of the Criſis of the Diſeaſe &c. that in ſtead of a Cure by that excellent Remedy, which with due application wrought ſtrange effects in ſome, it comes to be the ruine of many a poor Creature who under a skilful hand had been in little or no danger at all. To be a little bold with you then: I pray tell me; have you confidence and preſumption enough to think you have (in a matter of greater moment) the skill you pretend to? Were you ſick of ſome dangerous diſeaſe, notwithſtanding that your Life were your own, and that no body were to live by you or dye with you, yet I dare boldly ſay you would be loath (it would be againſt the practice, cuſtome, and even obligation of the ableſt Phyſicians in the world) to rely upon your own judgement, but would be glad, even with ſome charge, to have

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the advice of one or more, who had made it their buſineſs to ſtudy nature, and were approved of as men well verſed in the Art of Phyſick. VVere you to make a Purchaſe never ſo inconſiderable, yet I preſume, (though the Eſtate were to come and belong to none but your ſelf and your heirs) you would think it very neceſſary to employ ſome Learned man in the Law to draw the Conveyance and make your Title ſure. And herein I think conſiſts the chief and ſum of your skill, to make a prudent choice of ſuch perſons in both Arts as you may ſafely rely upon, and to follow their order and directions, if you intend either to recover your Health or ſecure your Inheritance. And can you think it a buſineſs of leſſe importance, in an affair of ſo great concern as is the election of your Faith and Religion, to make a good and prudent choyce of thoſe who are both by Induſtry and Divine Authority enabled to guide and direct you in the wayes of Truth?

I leave you to a more ſerious reflexion and more mature deliberation upon this great buſineſſe, as you ſhall find your ſelf

ſelf obliged by the force of ſuch Reaſons and Grounds, as with an impartial peruſal of this following Treatiſe, will occur unto you: and wiſh you heartily, as I do mine own Soul, true Faith, perfect Health, and Life in Chriſt Jeſus everlaſting.

A

IN the Tranſlatours Preface pag. 1 line 8 read *ſince it* firſt *appeared.*

A Method for *RE-UNITING* OF *PROTESTANTS* AND *CATHOLICKS.*

CHAP. I.

That in matters of Religion there is little gotten by Disputation, and that for the avoiding this inconvenience there ought to be an Agreement *concerning some* Principles *on* both sides.

1. IN Contests which do arise in matters of Religion between the Defenders of Truth and Falsity, and are maintained either by word of

mouth, or writing, it falls out much otherwise than it doth in those more bloody Wars which are managed by the Swords of State and State, Prince and Prince. For in these, for the most part, after a Battel or two, the Victory is clear on one side or other, and Peace is again established by the defeat of him who finds himself in a necessity of yielding to the fate of War, and receiving the Law from the Conquering Party. But in that other, the obstinate Champion of Errour even after many foils and defeat, does still scorn to yield the victory. Nay, I dare be bold to say, he will not fail to become more violent and insolent than ever; because he is resolved never to want the boldness to speak as high and as loud as Truth it self, and to make himself beleeve he has right to challenge the victory on his side, which perchance may appear, at least, doubtful to the greatest part of the hearers in the heat and noise of Disputation.

I speak not this as disowning that proceeding by way of disputation to have been of great advantage to the

the Church of God against Hereticks by a mature discussing those passages of Holy Writ which have made against them: The ancient Fathers made happy use of it, with such vigour and success, as gained them those noble Victories, of which they have left us glorious Trophies in those great Works of theirs. Yet this I think we may be bold to affirm, that this Method, be it never so excellent in it self, is not apt to produce those happy effects in all persons universally; it being more proper for the Learned only. And as it happens that the learning of the Adversaries of Truth is alwayes accompanied with blindness and obstinacy (the proper effects of that Pride which gives it its pretended magnitude) so comes it to pass, that that light which arises from Dispute, proves very uneffectual in order to a reducing of them; and serves, for the most part, onely to make the breach wider, and to maintain the unhappy war, so as to render it more lasting, and in a manner endless.

2. Hence it was that *Tertullian*

who, in some of his greatest Works, undertook some certain Hereticks with as much strength of Wit and Reason as is possible; yet at another time, and in another Work of his, he charges the whole body of them together in another way which he esteemed more universally satisfactory, and by which he thought he might with greater ease, and with more quiet and less trouble, reduce the most rebellious spirits that were. According to this Method of his, he will not that you enter into Dispute with them, nor that you set upon them with Scripture. For either they pervert it (*Tayes* he) into some sense which may appear more favourable to them; or they add, or take away at their pleasure. Some passages they alledge in a quite contrary sense, and you are obliged to a defence; and yet they will not stick to affirm, with as much confidence as you, that they have the true meaning on their side. From hence it is, that you gain little upon them in these kinds of encounters: wherein after you have tired out the more learned, they take

l. de præsc. c. 14.

In ipso congressu firmos quidem fatigant, infirmos capiunt, medios cum scrupulo dimittunt c. 15.

too

too frequently, with the weaker sort, and alwayes leave in the minds of the vulgar something of doubt and uncertainty, which causes in them much perplexity.

Nay, it hath fallen out more than once, that that very Person for whose satisfaction a Conference hath been held, or a Treatise written, perceiving no great advantage gotten by the contest, has found himself in a wavering condition, and has thought it not unreasonable to begin to call that now in question, of which before he made no doubt at all.

This is the very reason why this Learned man concludes, that the most compendious, and the most ready way for the reducing such kind of spirits into peace and unity, is not that way which, for the most part, obliges them to a continuance of the war, lest they might seem to be overcome. I mean the way of dispute, and even that which is managed with holy Scripture: and that we ought not lightly to ingage in those wayes or matters, where there is little to be gotten, and where

Ergo non ad Scripturas provocandum, nec in his constituendum est certamen in quibus aut nulla, aut incerta victoria est, aut par certæ. c. 18.

where the victory appears uncertain and doubtful, at least to those of meaner capacities, even then, when to the wiser sort it appears most evident on the sounder parties side.

3. This is that which makes him lay aside all particular Controversies concerning all those Points which may be made out by Scripture; and in that his excellent Book of *Prescriptions*, to fall upon certain generall Maxims, which are Rules and Principles agreed upon on all sides, and from whence certain necessary Consequences, which do most naturally flow from them, being well applied, do convince all men of reasonable understandings without either dispute or reply; and by a shorter and more certain way, lead them sweetly to a desired unity.

Adversus haereticos, etiam sine tractatu verborum revincendos. l. 1. *contra Marc.*

He calls them *Prescriptions*, making use, according to his Custom, of a term of Law, in the knowledge whereof he had arrived to great perfection. And he makes use particularly of this Term, upon this occasion, because it imports in its signification, a total defeat and solid conviction of Falsitie, according

ding to such certain and undeniable Principles of which there has been a constant Possession in all Ages, by a due application whereof it is easy to discover and overthrow Errour, without being obliged to attacque it with any other weapon, or refuting it by particular Arguments.

4. This seems to me the onely means to end this endless war: to bring the business home to some one of those Principles which are received and allowed of on both sides, and are agreed upon as the chief Rule for deciding all our differences. Without this, we shall hardly ever come to any agreement: if we be still resolved to dispute the business as it is easie to do, when a resolution is already taken never to yield. And after tedious contests, and large Volumes, which almost equally tire the patience of both Authours and Readers, the businesse will be found alwayes in the same posture it was at first in.

As the Better side has reason to take satisfaction in the advantage obtained: so the Weaker (sayes *Tertullian*) attributes unto it self the *Hoc utique & ipsi habent in nos retorquere,*

Necesse est enim & illos dicere à nobis potiùs adulteria Scripturarum & expositionum mendacia inferri, qui proinde sibi defendant veritatem. t. 18.

self-same glory and would fain seem Victorious. That which the one does most justly, in exprobating falsity and error unto his adversary, the other thinks most unjustly done, and declares against it. Truth, which onely has reason to use such language, finds it self set upon afresh, even after Victory. And Falsity, which disguises it self under the name of Verity, and usurps her right, begins again to fight her at her own weapon, uttering the same or like reproaches against her.

5. This appears particularly in the proceeding of the Protestant Party, who, upon their separation from us, thought good to accuse us of error and novelty. It is scarce to be believed how many set Disputations and Conferences there have been held both in publick and in private, concerning Points in question between us. The number of those Volumes which have been writ concerning those subjects, would serve to fill whole Liberaries. What passages have not *Bellarmin*, *Perron*, *Coëffeteau*, *Richelieu*, and those other famous Defenders of the Faith, drawn

drawn out of the Holy Scriptures, and Antient Fathers, together with all the Reasons and Arguments which might serve to place Truth again in its proper light, and restore unto it the lustre which Falsity had endeavoured to rob her of? I speak this, because for my own part, I am highly satisfied, that the Proofs which these great men have made use of, are of very great force, and their Discourses very exact and convincing; and that the Church of God owes much unto them for their Labour and industrie in maintaining her just Decrees.

I will add something more yet. I have so good an opinion of the natural ingenuity and honesty of many of the most sincere and witty persons of the Protestant party themselves (for there are certainly, in other respects, many excellent Wits and Learned men amongst them) that they will not make much difficulty to own candidly and plainly, that the Reasons and Places which our Doctors have alledged against their Tenets, have put them very much to it, and that they have need

need enough of all their Wit, all their ſhifts, and all their induſtry to diſengage themſelves, in ſome handſome appearance at leaſt, from ſuch ſtreights as thoſe troubleſom paſſages have brought them into.

And now as I have taken the freedom to deſire them to deal candidly with me, ſo is it my intention to be plain and ſincere with them; and to yield ſo far unto them, as ingeniouſly to acknowledge, that in thoſe Anſwers of theirs, with which, in their turns, they have filled large Volumes, they are not without ſome colourable pretence, and that they carry ſuch an appearance of Reaſon with them, as may eaſily ſeduce the underſtandings of thoſe who are not well verſed in diſputes of this nature. Nay, I will own farther, that ſome paſſages out of Scripture, and the Holy Fathers, alledged by them againſt us, have obliged us to make uſe of the famouſeſt Wits amongſt us, to find a clear and natural ſenſe in the explication of them, which has not been of efficacy to hinder theſe men from making their Replyes, that they may ſtill ſeem

still seem to bear up handsomly, in case they remain absolutely resolved not to yield to the known Truth, which may indeed convince their understandings, but not compel nor force their wills.

Thus after so many assaults, and so many repulses; after so many brave Works of those great men, who have so gallantly maintained the Churches cause, our adversaries will not at all own themselves weakned thereby. And as they make themselves believe they have, by their Answers, sufficiently guarded themselves from our blows; and that on the other side, they seem to please themselves with those which in their turn, they imagine they have given us; if they do not pretend to the honour of a victory; neither do they hold themselves obliged to yield it unto us. And thus the war continues still: since at the conclusion of all our Disputes, they find themselves still in a condition to rally their forces, to begin the battel again, & resolutely to deny what we maintain, and to maintain what we deny.

6. This is clearly to be seen in that famous Contest which has lately

ly

ly made so much noise in the world by occasion of a Book written concerning *The perpetuity of the Faith of the Catholick Church, in the matter of the Holy Eucharist*. The Author of the said Book, and of its Defence has, in three several Works proposed his reasons why it seems impossible that that change of Belief in point of the most Blessed Sacrament should have happened, as they are pleased to charge us: chiefly because this could not have been done without some remarkable opposition, which notwithstanding we find not at all to have been made in any Age of the Church, until the appearing of the Sacramentaries. On the contrary he makes it appear, that in those very dayes, in which this strange Innovation is pretended to have been brought into the world, this Doctrine of ours was the common belief of the whole Church, which had also received it from former Ages. And this he shews by an exact inquiry into all the Authors of the *Greek* and *Latine* Church, who lived from the seventh unto the tenth Age (which is the time they allot

allot for this their pretended alteration) and by the general consent of all the Eastern Churches from that time unto this very day.

Mr. *Claude*, who was the man ingaged himself from the beginning in this quarrel, resolved, in point of honour, to maintain it to the very last. And instead of yielding unto the Truth, as it would have been honourable enough for him to have done, and to have given that glory unto God which is his due, chose rather to keep up that credit which he had gotten amongst his own party, by publishing there other Treatises, in which, to give him his due, he has done as much as Wit could do in pursuit of his Resolution to defend a very bad Cause for his own and his parties reputation: For he pretends to prove, by more Reasons than one, which he advances with a great deal of freedome and fair shew (such as is apt enough to surprise a man at first sight) that that alteration or change was not at all impossible. Nay, he endeavours to lay down the very manner how this came to pass; at such time as the

Church

Church was fallen off from that par-
ticular and distinct knowledge of th
truth of this great Mystery, into
more confused and general belief o
it, which reflected not precisely up
on either Real Presence or Absence
it was easy to fall upon the belief o
such things as some did add by wa
of illustrating the matter, and which
they were apt to present, and the
World insensibly to receive, under
the specious pretence of rendring
the Mystery more full of Maje-
sty.

And being far from giving ground
upon the last piece which was se
out against him, and upon which
finall Conclusion of the differenc
was to be hoped, it is commonly
reported, that he is already prepa-
red to enter again into the List with
more earnestness and resolution then
ever; to the end to maintain a Dis-
pute, in the which being resolved
to come to no agreement with his
Adversary, he opposes him in every
petty matter and circumstance. For
making use of all the Art and Subtil-
ty humane Wit affords (which is
alwayes sufficiently furnished with
some

some ground or other for contradiction) and tracing him in all those by-wayes which the nature of disputation leads into, he every where opposes him, and, by a necessary sequel, obliges him to a Contest concerning the matters of fact which he alledges, concerning the Authors he cites, concerning their interests, concerning their inclinations, concerning their intrigues, concerning the meaning of their expressions, concerning the force of his and their reasons, concerning the Critical and Historical part. In a word, he runs quite counter to him in every thing; denying (as *Tertullian* has it) whatsoever his Adversary maintains, and maintaining whatever he denies. So true it is, that it being once resolved never to yield in such kind of encounters, there will never be wanting matter for Dispute, even in such things which otherwise appear evident and uncontroulable.

7. I make no doubt but the Author of that Learned Work of *the Peerunity, &c.* will be able to stand his ground, and to gain yet more, with the same advantage which so good a Cause

Cause has hitherto afforded him. The honour which is gotten by the happy managing such Disputes is proper for those Great Wits and able Persons, who take such pains, chiefly for the satisfaction of those who have the same abilities. For this cause, as I dare not pretend to make one of that number; having no other aim in this my undertaking but to serve those who hold not themselves obliged to give themselves the trouble of tedious searches into *Greek* and *Latine* Authors, so do I willingly and entirely give up that Honour unto him, and make choice rather of another Method, inferiour indeed in outward shew, but much more easy, and, at the least, full as profitable, if I obtain the end of my endeavours, which is, to reduce Protestants by a sweeter way and without contest.

For this end it will be necessary, as we have already insinuated, that we make choice of some Rule which is out of Contest between us, of some fixed settled Points, of some certain Principles which are equally agreed upon by both Parties, and

from

from whence by necessary consequence, clear and certain Conclusions are deduceable, which may unite all understandings in the same Belief concerning this great Mystery.

To this end I am resolved to alledge nothing in this little Treatise, but what Monsieur *Claude* himself is pleased to grant us, and what our Adversaries themselves make use of for the establishing their Pretenses. Although absolutely speaking (as I touched before) there is not any thing which is not subject to exceptions, cavils, and contentious wranglings even in things themselves most evident, supposing a resolution obstinately to defend a Party engaged for, and that it comes to be accounted a Point of Honour so to do. I cannot, for all that, understand how that can again be questioned, which has once been granted, and of which they have, at another time, endeavoured to make their own advantage. So that I cannot well fear lest the Principle which I shall advance, should fall under that contest, which I so industriously endeavour to eschew. For in the establishing of it, and in applying of it

to our present subject, my special care shall be to lay aside all those general Pleas, which may be subject to Contest, and to make use of none but such as Monsieur *Claude* himself, and his Friends shall please to furnish me with, and grant me of their own accords.

8. And to oblige my self to perform it with as much clarity and brevity withal, as may possibly be, I will conclude the matter in these three Chapters following.

1. In the first I will propose the Maxime or Principle which I intend to make use of, and I will establish it by the Doctrine and proceedings of Protestants themselves.

2. In the second I will apply it, according to their own Rules, unto the Subject of the Holy Eucharist.

3. And in the last I will draw those Consequences, which their own agreed-upon Principles do afford me.

This seems to me the way to force our Adversaries (but sweetly) to return of themselves, to that True Faith, from which a miserable Schisme has unfortunately separated them, by the

the revolt of their Fore-fathers.

I am not able to say what success I am like to have in so noble an enterprise. My endeavours, nevertheless, shall not be wanting to effect it, upon those terms which I have prefixed unto my self. At least I intend to secure this advantage; that having no litigious quarrel with these Gentlemen, if I prove not so fortunate as to perswade them into, and reduce them to the obedience of the Holy Church, I will, not, at least, interrupt that civil peace and sociable tranquillity we all enjoy under the Authority of the Lawes of our Gracious King, by words and expressions which are apt sometimes to sound too loud and bite too sharply. I will not, I say, have my part in those too bitter and violent expressions, which the earnestness of Disputation is naturally apt to lead a man into, unless more than ordinary care be used for the checking them. Finally, I will avoid the bitterness of those obstinate Contests which are too frequently accompanied with that sharpness and animosity, which is not at all beseeming the civil breeding of this Age; nor this hap-

py time of Peace, when all our words ought to carry a certain sweetness with them, which may inspire and maintain Union and Charity.

CHAP. II.

The settling of this general Maxime; That that Church in which are found the two Parties concern'd has ever had the Power to determine all differences, and to declare that as matter of Faith which before there was no obligation to believe. And that we are bound to acquiesce unto her decisions, under the penalty of being Schismaticks.

1. THere is not any one to be found among those, who bear the name of Christians, who does not acknowledge that there is in the World a True Church, which our Lord Jesus has purchased with the price of his own most pretious Blood. All those who

who have separated themselves from us into so many several Sects, declaring that their Congregation is the Company of the Faithful, and the Church of God, agree at least in this, that they hold for certain, that there is a True Church of Jesus Christ, wheresoever it is to be found.

It is moreover evident, that those who first entred into Dispute concerning matters of Faith, were all of the same Church; which Church before it did declare for either side of the Dissenters, and before one Party made a separation, was the onely then in being, and consequently the True Church. 2.

Now of this Church it is I intend to speak: and I averr, that all generally do agree, that She is endowed with Soveraign Authority to define and propose that as matter of Faith, which, antecedently to her definition, no body perchance was obliged to accept under that notion.

2. For proof of this Verity, which is not well to be denied, when understood, this reflexion is to be made out of St. *Paul* to the *Romans*, *Chap.*

10. That to be bound to believe a thing as a Point of Faith, it is not ſufficient that it be contained in the Word of God, which is the oneſy motive of divine Faith, but it is alſo neceſſary that we know it, and that we know it as revealed by God. For to know it, we muſt hear of it; and for this purpoſe (regularly ſpeaking) it is neceſſary that it be propoſed by full Authority, as the formal words of the bleſſed Apoſtle do clearly import.

Quomodo credent in quem non audierunt? Quomodo autem audient ſine prædicante? Quomodo autem prædicabunt niſi mittantur? Rom. 10. v. 14, 15. *Ergo fides ex auditu, auditus autem per verbum Chriſti.* v. 17.

How ſhall they believe him whom they have not heard? and how ſhall they hear without a Preacher? but how ſhall they Preach, unleſs they be ſent? There is then no obligation to believe without a previous inſtruction concerning an Article of Faith; and this cannot be without the Miniſtry of thoſe who are appointed by the Church to propoſe her Doctrine, which Doctrine is grounded upon the Word of God. In regard of this the Apoſtle concludes in this manner; *Faith then is by hearing, and hearing is by the Word of Chriſt.* Thus ſar there is no difference betwixt us and Proteſtants. They do own, that for this end, it is neceſſary there ſhould be

in

in the Church, Miniſters of the Word of God, for the propoſing, by her Authority, that which is contained in the Divine Word. They profeſs, that in order to an obligation of believing any particular point, it is neceſſary that it be diſtinctly known, and that it be propoſed by ſome legal Authority to be believed.

3. This notwithſtanding, there are many things which we are now obliged to believe, which were not diſtinctly known at ſome other time, nor propoſed unto the Faithful as Points belonging to Faith, and neceſſarily to be believed by them. It is a verity which no Proteſtant, I think, will make difficulty in.

For I will now grant them, that all that we are to believe is contained in the Word of God, which we have received in the Holy Scriptures, and which the bleſſed Apoſtles have delivered unto us, having firſt received it of their Divine Maſter Chriſt Jeſus. But I hope alſo they will not ſtick to acknowledge, that all that is comprehended in Holy Writ, whether in the ſence of the Letter, or in the Conſequences which are

included in those Divine Principles, has not alwayes been clearly and distinctly known by all persons, and at all times. It is an admirable suite of Tapistry wrought by the hand of God himself, and framed with a most rare variety of gracefull figures, both for ornament and instruction of his Church; but it was not, from the beginning, exposed all at once to view. These rare lineaments did not appear but by degrees, as it happened that the pieces were unfolded one after another upon occasions.

It is a most fertile soil which bears a marvellous variety of sweet flowers, of excellent fruit, and all sorts of choice grain in its bowells, as it were inclosed or shut up in the seeds, which are as so many Treasures with which she is inriched: but you must expect till the Sun disclose and discover them, making them spring and bud forth one after another according to their sundry seasons, to the end that they may beautifie and adorne the Fields and Gardens.

It is a Heaven decked with an infinit variety of glittering Stars, which sparkle and make a kind of day in spight

of

of the darkness of night; but their glory does then only appear, when the Moon has by little and little dissipated the vapours and clouds which keep them from our sight.

Even so the Word of God comprehends all verities belonging to Faith. But those fair flowers did not appear, those bright Stars did not shine to the eyes of Christians, until the light of the Holy Ghost illuminating his Church, did; by it self, upon occasion, dissipate those clouds which hid those glorious Stars from our eyes: or disclosed and brought to light those rare flowers, by consequences drawn out of certain Principles, in which they before remained, as it were, shut up or inclosed.

4. This is manifest in the Apostles themselves. The Son of God, their blessed Master, in the 15*th* of S. *John* tells them, that he had made known unto them, whatsoever he had learn'd of his heavenly Father. It is then clear and certain that he instructed them in all those Truths which are of Faith in that his Church, which he intended to raise and establish by their means and Ministry. For it is not to be denied but

Omnia quæ audivi a Patre meo, nota feci vobis. Joh. 15.

but that he had learned them of his Eternal Father. And yet notwithstanding in the last of St. *Luke*, after his Resurrection, we find him opening their understandings, that they might be capable of the sence of Holy Scriptures, and consequently of the mysteries of Faith which are comprised therein. Nay he further tells them, that he had yet many things to say unto them, of which they were not yet capable. And he adds, for their comfort, that, that Holy Ghost whom he would send shortly unto them, should instruct them in all matters of Truth. How, I pray, is this made good? That he had told them all and yet that there remained much to be told; and that the Holy Ghost should tell them for him, teaching and instructing them in all matters of Truth? How shall we make this out? I think it may be done with a great deal of ease. The meaning is, that he told them all in generall, and in certain Principles of his Gospel which comprehend all, and the Holy Ghost instructed them clearly and distinctly concerning the sence and meaning of those Principles, and in the Consequences which they were to draw from

Aperuit illis sensum ut intelligerent Scripturas. Luc. *ult.*

Adhuc multa habeo vobis dicere, quæ non potestis portare modò. Spiritus Sanctus docebit vos omnem veritatem. John 16.

from those Principles, of which they were ignorant before. And for this cause it is that the Holy Ghost is by Holy Fathers called the Interpreter or Voyce of the Son; because an Interpreter speaks nothing of himself, but only sets forth what is contained in the Text, the sence whereof his taske is to explain, and by a new light to discover those hidden verities which may be drawn from it: So the Holy Ghost taught the Apostles no new things nor spoke of himself, as instructing them in a new Doctrine, but did only make them understand distinctly and in particular such things as our blessed Saviour had told them in general terms, and laid open unto them those verities which before lay undiscovered under those Principles from whence he deduced them by such Consequences as he made them capable of, and by an accession of new light which before was not in them.

Basil, 5. cont. Eunom. Marc Vict. 3. cont. Ariã

Non enim loquetur a semetipso, sed quæcunque audierit loquetur. John 16.

We may add yet more; that it cannot be with truth said, that the Apostles, even after the coming of the Holy Ghost, had, from the beginning, all that clear and discerning knowledge of all

all those Truths which they came to know afterwards in their particular circumstances, and upon emergent occurrences, unto which he deferred their more ample instruction.

Ch. 10. *In veritate comperi, quia non est personarum acceptor Deus. Visum est Spiritui sancto & nobis.* Acts 15.

For in the *Acts* of the Apostles we see S. *Peter* question'd whether the Gospel were to be Preached to the Gentiles. He was instructed from heaven, that that favour was for the whole world; and he learn'd that God, who has no regard to persons, nor qualities, nor Countries, made no distinction, as to that Blessing, between Jews and Pagans. We know also how the Apostles met at *Hierusalem* to deliberate concerning the observation of the Ceremonies of the Law, and that they decreed, by the inspiration of the Holy Ghost, that there was no farther obligation to observe them, excepting only some very few particulars.

Quis enim integræ mentis credere potest aliquid eos ignorasse, quos magistros Dominus dedit. Tert. de Præscript. c. 22.

5. Notwithstanding I do frankly vouch (what Protestants, with *Tertullian* against some antient Hereticks, do maintain) that at what time soever the Apostles did receive the full perfection of that knowledge which they had of Christian Verities, it was complete as to

to all things belonging to Faith, and that we know not, nor ever shall know any thing in those matters which they knew not better than we, they being the Masters appointed by our blessed Saviour, through whose means the World was to receive his Celestial Doctrine. I do consequently acknowledge that they did leave it to their Disciples either in Writing or by word of Mouth, and that when it happens that men are divided in their opinions, and doubt of the truth of this or that, they ought to have recourse to The Rule, to the Head or Fountain, which is that Word of God which we have in holy Scriptures, and which the Apostles have left us by their Disciples, having first received it of Christ Jesus their blessed Master. Our Divines will easily agree with them in all these Points, and they will condemn of Error and temerity, and of folly also if they please, the Abbot *Joachim* and that other Visionary, who were so bold as to say, that the Apostles themselves did not comprehend the Spiritual sense of the Gospel; the true understanding whereof was reserved for some others in after times.

State ac tenete traditiones quas didicistis sive per sermonem sive per epistolam. 2 Thess. 2. *Si in aliquo nutaverit veritas ad originem Evangelicam & Apostolicam Traditionem revertamur.* Cypr. *Ep.* 74 *Edit.* Pamel. *Item* Aug. l. 5. *de bapt. cont. Donatist.* *A Castro verbo Apost. hæres.* 1.

times. Such extravagancies as these ca
not be rejected by them with more e
gerness than they are by our Docto
also.

This notwithstanding, it may ve
well be, that the Apostles did not d
late themselves in the explication
their Doctrine so fully as it was afte
wards thought fitting to do; and th
they did not judge it necessary to d
scend to all those particulars, whi
were examined and looked into in aft
Ages. It was possible also, that th
would not deduce all those particul
sequels, which were inclosed or shut u
as it were, in those Principles whi
they established; as our Blessed Savio
himself had formerly dealt with them

It is also very likely, that men, o
of neglect, not preserving those Truth
in memory, as they ought to have don
they came insensibly to be forgotten
or, that whilest mens wits were wh
ly taken up in defending some part
them against Hereticks who oppos
them, there was not so much heed t
ken of those others which never ca
into Controversy. However it be, this
indubitably certain, that a time the
wa

was, when many things were not clearly and distinctly known: nor, at such time, obligatory, as to exercise of faith, which the Church has since placed in the number of such things as are belonging to Faith.

For although all those things were comprehended in Holy Scripture, and in the Doctrine of the Apostles, and that there alwayes were the same marks to know them by, yet they were not alwayes taken notice of, with the same reflexion or application. But now, by occasion of Disputes which have been raised at certain times, the Church having set her self to examine them legally and according to form, and making reflexions upon Holy Scripture, and looking back upon the neighbouring times of the Apostles, making up by such means unto the Fountain-head of true Apostolical Tradition; she has declared them to be of faith: as being exactly conformable to the Rule of Belief.

6. I do not say therefore (what some haply of our Adversaries, who are not so well acquainted with our Tenets, may reproach me with) that the Church has

has Authority to frame new Articles of Faith. No, I do acknowledge, together with them, that she cannot act but according to Rule, which is the holy Scripture, and Tradition truely and purely Apostolical, from which also we have received the holy Scripture it self. She holds forth nothing new, but she proposes unto us Antiquity which we knew not before. She does not give new birth to Stars which never were before, but she makes them appear in that lustre, which formerly they had done, by removing those clouds which did obscure them. She has no new revelations, she onely publishes those ancient ones of which we had no former assurance. Finally, she settles no other Principles, but such as she receives from our Saviour himself, out of which by force of her light, and certain necessary sequels, she makes those Verities appear, which were hidden, and, as it were, shut up in those Principles.

Quid est Depositum? Id est quod sit tibi creditum est, non à te inventum: quod accepi-

This is that which *Vincentius Lirinensis* expresses most admirably, applying unto the Church those words of S. Paul to his Disciple *Timothy*: *Depositum custodi*, keep well the *Depositum* which

put into your hands. What is the meaning of this *Depositum* (saith he) speaking of matters of Faith? It is that which you are intrusted with; and, by no means, that which your self have invented: It is that which you have received; and in no wise that which your self have found out: it is not the result of your own Wit or understanding, but it is what you learn from that Doctrine which has been taught you. It is not any thing which you have established in the World by your own private Authority; it is a Point of Tradition which you have been trusted with for the publick good. It is a Treasure of which there was no Mine in your own Land. You are not the Author, but the conserver of this Doctrine. You are not here the Guide, but he that follows the Guide. What Guide? The Word of God, which is this Guide, and the true Rule of Holy Church.

sti, non quod excogitasti: rem non ingenii sed doctrinæ non usurpationis privatæ publicæ traditionis; rem ad te perductam, non a te prolatam; in qua non author debes esse, sed custos, non institutor sed sectator, non ducens sed sequens Comment. 1. c. 27.

All our Divines agree in this Doctrine, which they have taken from the Holy Fathers. For St. *Hierome* has it in excess terms upon the 86. *Psalm*, where the Psalmist sayes, that *Our Lord will declare in Scriptures of People and of Princes*

Vald. l. 2. *Doct. fid.* c. 22. *Can.* l. 2. *de Com.* 7. *à castro, de Lugo valentia & alii.*

Videte quid dicat, qui fuerunt non qui sunt, ut exceptis Apostolis quodcunque aliud postea dicetur, abscindatur. Hier. in Ps. 86.

and of those that have been in her. He makes use (saies St. *Hierome*) of a word signifying time past, *fuerunt*, *that have been*, because we are to hold nothing for a Point of Faith in the Church, but what we find in the Prophets and in the Apostles, who are the Princes of the Church. And upon this ground it is, that St. *Irenæus*, and after him S. *Augustine*, saith, That the faith of our Ancestors and ours, makes but one and the same Faith; because we believe nothing at this day, which was not contained in the whole Body of their Faith.

Iren. l. 3. c. 2 & lib. 4. c. 13 Aug. Ep. 51,

The Church therefore never did make, and undoubtedly never will make any new Articles of Faith, since it is not in her power to define any thing, but according to the Word of God, which she is alwayes to consult with, as with her Oracle, and the Rule she is bound to follow. But there is no question also, but upon occasion of Differences, from time to time, in mens judgements and opinions, she has often declared for, and defined some Points, which were, antecedently, by some questioned, and that without offence; or at least

were

were not known before, unless in general and by a confused kind of knowledge. There is nothing more certain nor more common in the History of the Church and Councils; where you shall frequently see defined, and proposed, as a Point or Principle of Faith, that which, before Contests did arise, and before that violent clashing which has been in almost every Age of the Church about some Point or other in Controversy, which was neither defined, nor so much as thought of. For example, concerning the authentickness of some Canonical Books; concerning the validity of Baptisme conferred by Hereticks: concerning one or two Wills and operations in our Blessed Saviour: concerning the Procession of the Holy Ghost, and many such like. All which are now no more to be called in question, although before the definition of the Church, it might have been done without offence.

For if it be true, that it belongs unto her to propose that as matter of Faith, which was not before distinctly known or taken under that notion, as we have now made out; it must

needs be our duty and obligation to receive it as such, and consequently to believe it, if we intend not to make our selves guilty of infidelity, in receiving what appertains to Faith.

7. In this we and the Protestants are well enough agreed. For the force and strength of Mr. *Claudes* laborious piece lyes chiefly in that ground-work which he has laid with a great deal of Art and skill, where he treats of the change he pretends has been made in our Belief, concerning the most Blessed Sacrament. And this he endeavours to settle upon that *distinct and confused* knowledge which he will have to have been concerning this Mystery in several and distinct times. He affirms that the whole Body of the Church did insensibly fall from a distinct knowledge of this Verity, into another confused one; and that there was a time, when there was no positive belief either of *Real Presence* or *Real Absence*, because no body so much as thought of it: and that there was in the faithful, only a general confused *Idea* of the Body of our Lord in the Sacrament it self, and in the receiving of it; with-

out troubling themselves to reflect, much less to examine, by what kind of presence, or in what manner he was there. There was then no obligation, in his opinion, to adhere to one side and reject the other; because neither the one nor the other was then distinctly known, nor clearly proposed. But when afterwards, some penetrating further into this matter had given occasion to those hot Disputes, and lasting Contests which divided mens wits into several opposite judgements in the case, it was necessary, that the true Church (on which side soever she was) having brought the matter to the test of Scripture and Apostolical Doctrine, should declare for one side. And then was there an obligation to adhere unto, and distinctly to believe, that which was confusedly or not certainly known, before the decision of the matter in contest.

This has happened in our dayes more than once, even in their own Church; but particularly in the subject of that famous Controversy between the *Arminians* and the *Gomarists*, which made so much noise in *Holland*, the particu-

lar story whereof I think fit to set down that you may discover this verity by the confession even of those who were in greatest esteem amongst our adversaries themselves.

Acta Synodi Dordt. typ. Isaaci Ioannidis Caninii Dordt. 1620. Mercur. Franc. to 4. to. 5.

8. *Arminius*, Minister of *Amsterdam* and afterwards Professor of Divinity at *Leyden*, held forth a doctrine, which did not at all agree with that of *Calvin*, *Beza*, *Zanchius*, and *Peter Martyr*, particularly in the matters of Predestination, of Grace, and of Free-will. This *Arminius* having a very good Wit and being of great esteem among them, did soon gain a great Party in the University; and his Scholers, who were zealous for their Masters Opinion being now become Ministers, did not fail to set them out in many Towns of *Holland*.

The more antient Ministers and Senior Professors opposed him with all their power. *Gomarus* that famous Doctor and Professor of *Groningen* appeared in the head of them. The war grew hot on all sides. The Alarum was given to all the Churches, and by their Deputies they demanded of the States of *Holland*, and *West-Friesland*,

1607.

that

that a Provincial Synod ſhould be called to judge of the buſineſs.

But *Arminius* having found Powerful Protectors among the States, dealt his buſineſs ſo, that, inſtead of a Synod, which was not all for his purpoſe, he propoſed, and made them yield to admit of Diſputations and Conferences, wherein he had his end, becauſe nothing was concluded therein. He and *Gomarus* Diſputed the buſineſſe before the Council which was appointed for that purpoſe. They were heard one after another, in a full Aſſembly of the States. They had a ſolemn Conference, each of them being accompanied by four Miniſters whom they had made choyce of for their aſſiſtance. But all thoſe debates ſerved for nothing elſe but to raiſe new difficulties, and to bring poor *Arminius* the ſooner to his end, who ſo over-heated himſelf in thoſe Conferences, that he died ſoon after.

1608. 14 *May.* 13 *Oct.* 5 *Oct.*

But his Abettors dyed not with him, but on the contrary, after the death of their Chief, rallyed all their forces together. All the Miniſters and Divines who were of his perſwaſion, eſpecially

those of *Holland*, *Utrecht*, and *Overijssel* presented a Petition, and offered unto the States a Remonstrance, in which they did declare and justify their Doctrine, which they had now reduced to five Articles, all which they were ready to make good by the pure Word of God.

And to guard and secure themselves from the sentence of a Synod, which they much apprehended, they added further in that their Remonstrance, (treading still in the footsteps of their Master) that it did belong properly to the particular States of every Province to judge of differences in matters of Religion; especially in this case, where there was nothing in agitation which could disturb the peace, nor break that union they now enjoyed: And that for their parts, they desired nothing but a *Toleration*, and liberty to follow their own Opinion, providing for and preserving alwayes the peace and union of the Reformed Church. Being earnest in this manner to have the business ended by the Civil Magistrate, it was easie for them to pretend, that whatsoever was thus ordained, should pass for a meer direc-

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on by way of Policy, which could not any wayes reach unto the grounds of their Doctrine.

The *Gomarists* against this Remonstrance, set out a large Treatise, in which they remonstrated also on their part, that the five Articles of the *Arminians* concerning Predestination and Grace, were contrary to the received Doctrine of their Church, ever since the Reformation: that their Divines had never held any thing concerning those matters, but what had been taught by *Calvin*; except some few, who, for that very cause, had been excommunicated, and also banished. And that consequently such novelties as these were not to be tolerated, until by a National Synod, (to which, according to the example of the Apostles, the business ought to be referred) it were otherwise ordained. *Mer. Franc. To. 5. 1617. pag. 32.*

All this writing on both sides did but increase the feud, and cause the several parties to be called by the new names of *Remonstrators* and *Anti-Remonstrators*. In the interim these first having gotten more credit with the States of *Holland* and *West-Friesland*, by the means

means and Protection of *Barnevelt* Advocat General of those States, obtained of them that *Toleration* which they so much desired, and by the cunning insinuation of *Utengobardus*, who had been one of *Arminius's* chief Colleagues, and the most zealous of the Party, got their Doctrine to be received as current in many Towns of *Holland*. The others made what opposition they could, and protested highly against it, and particularly the Senate of *Amsterdam*, notwithstanding the Eloquent Oration which the famous *Grotius* made in favour of the *Remonstrators*, to encline them to yield unto a Toleration. Hereupon the two Parties grew into greater heats and Animosities than ever. There is nothing but Writing pro and con, for and against the Doctrine of *Arminius*. Scandalous Libels are cast out against the Magistrates. They inveigh outragiously one against another in their Pulpits. Each one pretends his doctrine to be the more antient, as being more conformable to the Word of God. In private Families, in Meetings, at Feasts, at the *Bourse*, in the Shops you should hear no-

1614. 15. July.

1617.

nothing but discourses of Grace and Predestination. Every where disputing, every where wrangling. From words sometimes they fall to blows, and particular quarrels turn to a kind of civil war. Wheresoever one party finds it self the stronger, the other is sure to fare bad enough. Nay, they go so far as even to levy Souldiers to strengthen their Faction, and maintain it where it has got the upper-hand. In one word, an utter Desolation seems to threaten the whole State; and the Union of the United-Provinces is in great danger of being broken, by the division of judgements in these points of Controversie.

At Amsterdam, *at* Leyden, *at* Utrecht, &c.

The States General who have the Soveraign Authority in those Provinces, applyed themselves in earnest to find some efficacious remedy for so great a mischief, which so much Writing, so much Disputing, so many Conferences could do no good in. They had, long before, judged it necessary to call a National Synod for the final deciding of the business. They had caused a Meeting of some Divines and Ministers of every Province, for their Opinions

1607.

and

and advise in the case. *Arminius* himself, who was one of the Company had given his consent with the rest. But it was not then put in execution; partly through the cunning shifts of the *Arminians*, partly by the contrivance of *Barnevelt* their Protector, and partly by reason of some other affairs, which caused a diversion, or rather a suspension of the proceeding at present.

For when the danger grew greater, and the Truce which they had been in Treaty about with the King of *Spain* gave them leave to apply themselves more seriously to this business, they fell again upon the same design. The King of *England* wrote unto them about it, and gave them also his judgement, at a publick Audience, by his Embassadour: that for the setling their troubles, and putting an end to their Contests, there was *but one onely means which the Church had ever made use of, to wit, a Nationall Synod which was to be Judge in the case, and to decide, which of the two opinions was more conformable to the Word of God: or at least how, and in what manner the one or the other might be tolerated in the Church of God.*

The

The States of *Zealand*, and those of most of the other Provinces moved for the same. The Protestant Princes of *Germany* and the neighbouring Republicks, made the like Remonstrance. It was from all parts solemnly declared, that it was absolutely necessary for them to refer themselves to the Supreme Authority of that Church of which the two Parties were members. In conclusion the *Arminians* themselves agreed unto it: they were no longer able to withstand that torrent of advise & votes which came from all parts, to the same effect, recommending the Authority of a Synod. *Merc. To. 5. 1617. pag. 15*

Upon this, the States General put forth a Declaration, in which they made a Protestation, that they pretended not, by the calling a National Synod, to derogate from the Rights and Liberties of the Provinces, and that their intention was no other, but to bring to trial, before the Supreme and legal Authority, those Points which then were in Contest about matters of Religion; that by Judgement therein, Peace might be restored to all the Reformed Churches. This was done in conformity to the Petition of the *Anti-Remonstrants*, who de-

demanded a National Synod for the ending of Controversies, *without pretending for all that, that new Articles of Faith should be made.*

Ib. To. 5. p. 35.

After this, Circular Letters were written to all the Provinces, to the end that every one should send unto the Synod six Deputies chosen out of the Ministers and ablest Divines. The *Walloon* Churches had the same invitation. The States did also beseech the King of Great *Brittain*, The Elector Palatine and of *Brandeburg*, the Landgrave of *Hesse*, the Cantons of *Zurich*, of *Berne*, of *Basile*, and of *Schaffouse*, the Counts of *Veteravia*, the Republicks of *Geneva*, of *Bremen*, and of *Emden*, to make choice of and depute the ablest Doctors amongst them, to be assistant at this Synod, which thus became more than National, and was begun at *Dort*, a Town of *Holland*, the thirteenth of *December* in the Year of our Lord 1618.

The Protestants of *France*, who were invited among the first, would not have failed to have been present as well as those of *Geneva*. But as the King does not permit Ministers of other Countries

Countries to come to thoſe Synods which they hold in his Kingdome; ſo does he not alſo permit that thoſe of his Kingdome go to thoſe of other Nations. This, notwithſtanding, did not hinder the Miniſters of *France* from aſſiſting in the beſt manner they could. For, not being allowed to go thither in perſon, the chief of them ſent their Opinions; and that of Monſieur *Du Moulin*, which was read publickly at the Synod, and agrees exactly with the Determination of the ſaid Synod, is ſtill to be ſeen at this day. *Seſſ.* 1434

It is further remarkable, that the year following, all the Proteſtant Churches of *France*, in a National Synod held at *Alez*, received all thoſe Decrees, obliging all the Miniſters and Elders deputed for that Aſſembly, to take a ſolemn Oath, and proteſt in the ſight of God, that they did admit of and embraſe the Doctrine of the Synod of *Dort*, as intirely conformable with the Word of God, and that they would maintain the ſame to the utmoſt of their power ſo long as they had breath in their bodies. This is what they ſolemnly ſwore unto according to the form

form of the Oath which you may see annexed to the end of this Treatise. By which appears, that these Gentlemen can now, neither in Honour nor Conscience, refuse submission to the Decisions and Authority of the said Synod.

11. *Decemb.* 1618. In the twenty seventh Session the *Remonstrators*, who were not satisfied with, and mistrusted their Judges, made solemn Protestation against the Authority of the Synod, declaring that they could not acknowledge them for lawful Judges in the case, because the greatest part of them consisted of Parties, and had already publickly declared against their Doctrine.

The Judgement of the English Divines. All the Deputies of forreign Churches gave their Opinions in Writing concerning this Protestation, and all unanimously declared, that they judged it null and void, most unreasonable, and against the Custome and practice of the first Council of *Nice*, of *Constantinople*, of *Ephesus*, of *Calcedan*, where the Bishops, who were, from the first, against the opinions of *Arius*, *Macedonius*, *Nestorius*, and *Eutyches*, did not cease notwithstanding, to be their lawful

ful Judges in those sacred Assemblies, which represented the Church, unto which all Parties owed subjection.

That if that Protestation were admitted as reasonable; it never was, nor ever could be possible to assemble a lawful Council for the deciding of Controversies and suppressing of Errors; since the most zealous Pastors and the ablest Divines were alwayes those, who, either by Word of Mouth or by Writing, made chief opposition against such Opinions as they esteemed Heretical. The Judgement of the Divines of *Hesse*.

That if one upon such grounds must lose his right of assisting at Councils, all the Heresies imaginable might be established without resistance, none opposing them for fear of bringing so great a prejudice upon themselves. The Judgement of the Divines of *Bremen*.

That it cannot be said upon that score, that a man is judge in his own cause, because in Contests of that nature, when it is in question, *Which is Orthodox Doctrine*, it is not properly the Cause of every or any particular person, but it is in reality, the Cause of God and his Holy Church, which is in agitation.

That for the deciding of this, when The Judge-

ment of the Divines of the Palatinat,

Disputes do arise, we are not to apply our selves to the Jews and Gentiles, who may seem neuters in the case, as having no interest in either Opinion, but that it ought to be referred to the Pastors and Brethren of the same Church being met together to decide it according the Word of God, whatever Opinion they happened to be of during the time of the Contest.

Optat. Milevit l. 5. adverſ. Parmenian.

And finally, that, Sentence being given by the Assembly, submission is to be yielded: and that if the Remonstrators do refuse to conforme, adhering still to their Protestation, they do thereby declare, *that they do renounce Communion with the Reformed Churches*; and that in that case it belongs to the Soveraign Power to determine what is to be done. In these very words, do the Divines of *Geneva* declare themselves.

Upon this the Deputies of the States General declared, against the Protestation of the Remonstrators, that the National Synod was lawful and Soveraign Judge in this Controversy, as the same Synod had formerly declared in the 26 Session. In pursuance hereof they sum-

Autoritatem ejus non de-

moned

moned them to renounce their Protestation, and to give in Writing what they had to say in defence of their five Articles; which in conclusion they did. After this, all the Reasons of both sides being fully examined in several Sessions, the Synod Condemned the five Propositions of the *Arminians*, as full of Error and contrary to the Word of God, and forbad them to be held or taught in any of the Reformed Churches, as also, to admit any person to the Ministery who had not subscribed the contrary Doctrine, which was approved as onely True and Orthodox by the Decree of the Council. The States General hereupon sent Orders into all the Provinces, forbidding any other Doctrine to be taught, but what did punctually agree with the Judgement of the Synod concerning these five Articles, with express Command to all Governours and Magistrates, to see the said Decrees exactly observed.

fugerent, sed eandem pro legitimo causæ judice agnoscerent.

Sess. 138. 24. Apr. 1619.

2. Jul. 1619

Moreover *Barnevelt*, who had been the Head and chief Protector of the Remonstrators, and had endeavoured, in their defence, to hinder the convocating of the National Synod, was sed-

24. *Aug.* 1618. sed upon, and taken Prisoner some three months before the beginning of the said Synod, and four dayes after the concluding thereof, with a Condemnation of the *Arminians*, was Condemned to dy, and was beheaded. *Becan.* (as is specified in the first and second Article of the Sentence given against him) *he had raised troubles in Religion and contristated, as much as in him lay, the Church of God, in maintaining, and causing, by his Partisans, to be maintained, and instill'd into the minds of many people that extravagant and pernicious Maxime: That it belongs to every particular Province, within their Precincts to ordain of matters of Religion, without any obligation of giving notice thereof to other Provinces. And for having practised without Commission in the name of the Provinces of* Holland, Utrecht, *and* Overissel, *that the Deputies of the other Provinces who did press for, and forward the convocation of a National Synod, would be the cause and Authors of much danger and mischief.*

14 *May* 1619.

Merc. Franc. To.5. pag.43

After this, who can any longer question but the Protestant Churches of *England, France, Germany, Swisserland*, and

and the Low-Countries, do hold as a Fundamental Maxime: That in such Controversies as do arise, concerning Doctrine in matters of Religion, the True Church, of which the dissenting Parties are members, has full and Soveraign Power to declare, according to the Word of God, what is of Faith, and that there is an obligation of standing to her Decrees under pain of being Schismaticks. We know very well also that in conformity with this privilege and practise, the like Synods have been held in *France*, concerning some other Points, wherein the Ministers were at some variance, and that it has been absolutely and authoritatively defined what was to be believed. After which, it has not been held lawful to contest or argue for the contrary, without incurring the penalty of being cut off from the Body of the Church; and this because the Gospel sayes, That he, who does not admit of the decisions of the Church, is to be accounted as an Infidel and Publican.

The Judgement of the Divines of *Geneva*.

9. The Divines of *Geneva* thought good to make use of this passage in the Judgement they gave against the Pro-

Ordo observatur quatenus Deus sanxit, & san-

testation of the *Arminians*, to prove that Verity in the Synod of *Dort*, which also confirmed it.

Wherefore I do, now before hand humbly beseech Monsieur *Claude*, that he go not about to tell me, that according to their Doctrine, even the True Church is not infallible, and that she may have her errors. Whether Monsieur *Claude* (whom I hold to be a man of too much Wit and Reason to be of that opinion) does for his particular, really think so, I cannot tell: but in this I am very well satisfied, that there are many Ministers who have held it, and who, for all that I know, do at this very day, as much in the humour to maintain it resolutely and positively as ever.

And for this very reason I do declare that as I am resolved to have no dealings of this nature, neither with him nor them, so will I not run riot, nor forsake the quiet path I am already in to engage my self in the way of arguing and Disputing; which I purpose to avoid. * Cardinal *Richelieu* has

clificavit exemplo Apostolorum & omnium retatum Ecclesiæ confirmavit reductivè ad dictum Christi, dic Ecclesiæ si Ecclesiam non audierit &c.

Quare in sententiâ omnino debent stare judicio corporis repræsentati per Synodum, loquentem mandato, ore & ex sensu totius corporis, nec liceat ipsis corpus in partes vocare, vel sibi adversarium fingere, vel sibi jus corporis arrogare; quod ipsis nullâ lege permittitur.

* Liv. 2. c. 13.

ready treated that Controversy with all the vigour imaginable; and has demonstrated by most convincing Reasons, that the True Church of God being guided by the Spirit of God, as we must suppose her to be, cannot be deceived. But that I may not be obliged to fight (though with so much advantage under the conduct of so great a Person) I am resolved not to enter into the field. Let that passe then, for the present, untouched, whether the Church can or cannot be deceived; this is not the business now in agitation. It is sufficient, for what I would be at, that our Brethren the Protestants do averr, as you have seen in the proceedings of the Council of *Dort*, that those who are of this Church are obliged to hold, *that she is not deceived*; that what she defines is the pure Truth according to the true meaning of the Word of God; and, consequently, that they must submit to all her Decisions in matters of Faith, under pain of being excommunicated, and declared Heretick and Schismaticks, notwithstanding they still Protest, as the *Arminians* and all other Hereticks have ever

Vel abjicere debeat omnem Protestationem ad versus Synodum, & subjicere sua dogmata illius judicio; vel certè si maneat in Protestatione immoti, eo ipso se declarant unioni Ecclesiarum Reformatarii renuntiare; quod si faciant, dispiciat postea summa potestas quid facto sit opus.

done, that they have the Word of God on their side. For of this very point it was that the Reformed Church gave Judgement in the Synod of *Dort*.

In reality, as we are agreed on all sides, that, in all Contests, we are to stick to that which is conformable to the Word of God, and that we are to reject what is not so; the question is finally reduced to this: how that (the Word of God) is to be understood, when it is alledged by both sides for the supporting their Opinions. The Disciples of *Arminius* had their places of Holy Scripture in defence of their five Articles. The *Gomaristes* maintained a Doctrine contrary to those Articles by other passages which they produced out of the same Holy Scripture. They were at as great odds concerning the sence or meaning of those Places and Passages, each Party challenging the true one on their side. It being then avouched that it belongs unto the Synod to end the Debate, it does also, without all doubt, belong to the same Synod to determine in what sence the words cited out of Holy Scripture are to be understood.

Now

Now I would gladly desire these Gentlemen, to tell me, whether that Synod, which represented, as they believe, the True Church, was infallible or no. If it was infallible, then infallibly the objection they make is of no force; since they agree with us, that the True Church cannot err. But now if it was not infallible, they must, at least, affirm, that this did not hinder but they were obliged to submit to the Decisions made therein, under the penalty of being Schismaticks; the Divines Depated from their several Churches having solemnly declared, that they were to subscribe to the Decrees, and reject as Erroneous, what should be condemned.

But that which the Synod of *Delphe* does clearly and positively declare upon this occasion, takes away all force from, enervates and quite destroys this objection. The *Remonstrators* at the first, would not be brought to submit to the National Synod, because (said they amongst other reasons which they alledged for their refusal) it may err as all other, even Oecumenical Councils may, they being not infallible, as the

Apostles

Christus Dominus qui Apostolis promisit Spiritum Veritatis, qui ipsos ductur us esset in omnem veritatem, Ecclesiæ quoque suæ pollicitus est se cum eâ usque ad finem sæculi mansurum. Matt. 28. 20 *Et ubi duo vel tres, &c.* Matt. 18. 20.

Apostles were, who were guided immediately by the Holy Ghost. The States of *Holland* and *Westfriesland* advised about this with their Synod which was then held at *Delpht*. And it was answered: that that reason did not hinder, but that they were obliged to receive the decisions of the Synod, and to follow the Judgment thereof when a doctrine is condemned; because as Christ our Lord did promise his Spirit unto the Apostles for the instructing them in all Truth, he has also promised his Church to be with her to the end of the world; and that when two or three of them should be assembled together in his Name, he would be in the midst of them. The same Synod adds, that when * many

* *Quando pii ac docti Pastores, ex diversis Ecclesiis, diversisque regionibus ob Christiani in timore Domini conveniunt, ut ex Dei verbo judicent, quid in Ecclesiâ Dei docendi, aut non docendi conveniat, omnino credendum est Christum juxta promissionem suam ejusmodi conventui interfuturum, atque eundum sancto suo Spiritu illustraturum ac rectaturum, ut nihil in eo quod ad veritatis, regni ejus detrimentum verti possit, decernatur.*

Nullus ordo, nulla pax esse poterit in Ecclesiâ Dei, si cuilibet quidlibet docere permittatur, nec ad rationem doctrinæ suæ reddendam, nec se judicio alicujus Synodici conventus submittendum, obligetur, juxta præceptum Apostoli, 1 Cor. 14. 29. & 31. *ut judicetur de his quæ Prophetæ loquuntur, & Prophetarum Spiritus Prophetis subjecti sint.* Jud. Syn. Delph. Sect. 26. Syn. Dordr.

pious

pious and learned Pastours sent from several Churches of Christendome do meet together, to determine according to the Word of God, what is to be taught, or rejected in his Church, it is to be believed with all confidence, that our Blessed Saviour, according to his promise, will be present at such an Assembly, and will not fail to enlighten and guide them by his Holy Spirit, that they may not determine any thing prejudicial to Truth. After which, towards the end, follows; that there would be no Order in the Church of God, nor ever could be any hopes of Peace, if every one were permitted to teach what he pleased, and not bound to give any account of his Doctrine, nor submit himself to the judgement of a Synod, according to the Command of the Apostle, who ordains that what is taught by Prophets, should be judged of by the Spirit of Prophets.

This makes it furthermore manifest, that it cannot be said, that the Decrees of Synods are onely Rules of Policy, which do not reach unto Doctrine; and only serve for exterior order, which is the utmost limit of their authority

For

For it is most evident, that this Assembly at *Dort* did pretend to regulate itself according to the four first Councils whose example they proposed unto themselves. In the mean time these Gentlemen do acknowledge, that those Councils did condemn the doctrine of those Arch heretiques, whom they gave Sentence against, in such manner, that it was not lawful to hold it, nor adhere unto their Party, without becoming, like unto them, Hereticks and Schismaticks. It cannot then be doubted but this Synod pretended to the same thing, and that by declaring that the Doctrine of the *Arminians* was full of errors and contrary to the Word of God, they intended to lay an obligation of renouncing the said Doctrine, by subscribing to their Decrees, that they might not become guilty of Schisme and Heresie. But without any great necessity of reasoning the business, it is but hearing how the Synod delivers it self upon this subject. For you must know, that the *Arminians* refused to observe the Order which was appointed for the discussion and examination of their Articles. Nay, they were so bold

as

as to maintain that they could not in Conſcience accommodate themſelves to that Method which they apprehended to be ſo prejudicial to the good Cauſe. The Synod thereupon declares, that it belongs to them, as Judges, to preſcribe the Order which was to be obſerved in a Hearing of that nature, and not at all to the Parties, upon whom Sentence was to paſs: and that the pretext of Conſcience which was laid hold on upon this occaſion, is no wayes juſtifiable; becauſe, there being nothing here in concern but the examination of the buſineſs, their Conſciences in this can ſuffer nothing. Then they add theſe decifive words; *That if they on the contrary, intend to have any regard to their Conſciences, as they ought in duty, they are obliged to obey the Commands of Higher Powers, to follow Orders, and to acquieſce unto the Judgement of the Synod.*

Quin potius ſi conſcientiæ ſuæ quam debent, ratione habere velint, eos ad obtemperandum æquiſſimis ſupremarum poteſtarum mandatis, hujuſque Synodi ordini & judicio acquieſcendum teneri. Seſſ. 42. die 29. Decembris.

To this purpoſe it is that they alledge that paſſage of the Goſpel which commands to eſteem him as an Infidel, who does not obey the Church. It is pretended then that this Synod which repreſents their Church, obliges to another

ther kind of Obedience then meerly Political, and that in matters of Faith where there is an obligation to believe under pain of damnation, there is a duty incumbent upon Conscience to submit unto her Decrees; because, as is there expresly determined in the 26. *Sess.* It is The Synod which is *Lawful Judge* in this Cause.

Eandem pro legitimo causæ Judice agnoscerent.

11. Certainly the Synod had a great deal of reason to speak in that manner. For in so remarkable a Contest as this between two such Parties, who were in Dispute of matters of such importance, presupposed that they looked upon themselves as the Representative Body of the Church of Christ, they could not in reason discover any other Judge but themselves. For they saw manifestly, in that conjuncture, that the Scripture could not be it; for so much as the two Parties upholding their Opinions by Scripture, as it has always happened in all the Contests which have risen in the Primitive Church, the Controversie between them was concerning the true meaning of those passages which were alledged on both sides. Neither these Passages then, nor those

other

other which were brought for the explication of these, and about which there was as hot a Dispute as about the former, could ever end the difference between them; because indeed, they were the very Subject of the Dispute. And, consequently, they found that there was a necessity of some other Supreme Authority which should give Sentence about the matter in contest, and appease those troubles which otherwise must prove endless in the same Church.

This is the very Reason the Synod gives when they cite the Remonstrators to appear, and oblige them to submit to their Decrees. This is that makes them protest so often, and take their solemn Oaths, that they will determine things according to the Word of God: Which they will make use of as a certain and indubitable Rule in matters of Faith. In which proceeding of theirs, they shew excellently well, that there is a great distinction to be made between him that Judges, and the Rule he follows to Judge well by. In all the well govern'd Societies of the world, there may arise differences; yea, even such

Sess. 5. 16. November. Sess. 23. 7. Decembr. *Pro certâ ac indubitatâ fidei regulâ adqibiturum.*

such as may, by the contesting parties be managed *bona fide*. But for the ending of them, it is requisite there be a Court appointed and autho ized from the Highest Power to Judge of them and by pronouncing Sentence, to give clear notice to the Parties which of them has got the day. Behold here a Judge. Behold a Court. But this Judge and this Court are not without Lawes and Orders, according to which Judgement is to be given. Which Laws and Orders are many times the Subject of great Disputes, each Party endeavouring to make them appear favourable to their side; which Point is to be cleared by the Sentence of the Judge. Here is the Rule he is to follow. It is not the Law it self, the meaning whereof is actually in dispute, that is Judge. Were it otherwise, it were impossible ever to determine any thing. For the Law it self cannot explicate nor declare it self for either side: but it is He that has received Authority, who is to end the strife *according to Law*, the meaning whereof he determines and applyes to the present case.

The Assembly of *Dort* knew very well

well, that this was the very state and condition of things in the Church of God, which is without doubt, the most holy and best ordered Community in the world. In this Community, notwithstanding, there have happened great differences in matters of great importance, and where the Contest has also been managed, many times, with a great deal of good meaning on all sides, every one believing they had the Scriptures on their sides. Witness S. *Hieronime*, and S. *Augustine* in that difference between St. *Peter* and St. *Paul*: witness S. *Cyprian* who was so earnest against the validity of the Baptisme of Heretick's, and a thousand others of the same nature.

It is necessary there be a Judge, who has received power and Authority from our Blessed Lord, to decide all these differences, and that this Judge have a Rule and a Law which he is to follow in giving Judgement, that his Sentence may be just and secure. This Rule is the Word of God, which rightly applyed, renders Judgement highly equitable. Now the Synod of *Dort* acknowledges, that an Assembly of

Synodi manifesto gerant, quo præsentem hanc Synodum pro legitimo causæ Judice agnoscere jubentur. Sess. 25.

lawful Pastors representing the Body of the true Church is this Judge, to whom it appertains to judge of the true sence of the Word of God; and afterwards to resolve, according to this Rule, any cause depending.

12. I do now earnestly beseech our Brethren of the Reformed Churches to reflect seriously upon these two Propositions I am now about to make.

The first is: That as the Word of God is infallible in it self, so certainly the Judgement of him, who truely judges according to this Rule, is also Infallible: and consequently, they are obliged to believe, that the Church when she Judges according to this Rule, or the Word of God, does not onely not err, but that she also cannot err.

The second is: that they are bound (as well as we) to believe that the Church of God, deciding controversies of Faith, does judge according to the true sence of the Word of God: because, upon the matter, it is concerning this very sence that she gives Judgement between the Parties who give it a different sence, and who are obliged in Conscience to submit to her Judgement

ment, under pain of being Schismaticks, and Hereticks; as their Synod of Dort has positively declared.

From hence follows, by necessary consequence, according to their own Principles, that they are bound to believe, with us, that the True Church of Jesus Christ is infallible in the Judgement she judicially pronounces touching matters of Faith.

13. I think these can now be no doubt, but they are obliged according to their own grounds, to acknowledge the infallibility of the Church of Christ. But I am contented for the present not to press them so far, nor to make use of that right which I might justly challenge. It is sufficient, that the Synod, which, in these Gentlemens opinion, represents the True Church, is lawful Judge in this case, as the Synod it self declares, obliging them in Conscience to adhere to and obey the Decisions made therein. It is not then lawful for them who are of that Church, and are at Difference amongst themselves, to condemn the Synod of Error, when Judgement is given in order to the clearing Points of Faith confessed a-

mong them. They have no power to frame a different Judgement from that of the Synod, and adhering to it, to separate themselves from communion with the rest. They are bound to acknowledge the Authority of the Synod, which is lawful Judge, and submit unto it, believing that what is there defined is Truth at least; and this without any necessity of entring upon the question of its Infallibility.

I demand nothing more for the present. I will content my self with what them-selves do grant. That Church, in which the Parties Contesting are members (be she infallible or infallible) hath full Power to Decide differences, and her Decrees do oblige under the penalty of being Schismaticks. And now having (as I make my self believe) given Monsieur *Claude* all the satisfaction he can in reason require concerning this Point, I shall observe my course peaceably and quietly, and make bold to give him notice, that

14. Here is that true Prescription, that fixed Point, and indisputable Principle, to which a necessary adhesion is required, when there arise Disputes be-

tween

tween Parties, for the discovering whether an Opinion be or be not contrary to the true Rule of Faith, which is the Word of God, and whether we stand bound to believe it as a Point of Faith. Were it antecedently distinctly believed as such or no. Disputation will only serve to render the Debate eternal. Both Parties will go on challenging the true sence of Scripture and Tradition on their sides: Books shall be written without number for the asserting of it; and that without any hopes or appearance of any end of these, learned indeed, but tedious Contests; which prove many times so intricate and confused, that every one standing his ground, and being strongly and willfully resolved not to yield, reproaches his Adversary with affected Obstinacy against known Truth. We must then make up to that unquestionable Point, in which both Parties meet, and which *Tertullian* so boldly establishes, as the principal Rule or Prescription for the ending all differences which may arise about the agreeing or conformity with the Word of God, which every one is so ready to challenge to himself.

This Learned Father having said in his twentieth Chapter, that the Apostles, who were sent by our Blessed Saviour, Founded many Churches in several places, and that many others came from these by communication of the same Doctrine, and that they all of them together make but one true Catholick and Apostolick Church; he adds in the next Chapter, that *true Prescription is*; that nothing be received but what he revealed unto his Apostles, whom he sent to Preach his Doctrine unto the world. But in case there does arise any Contest concerning any particular Point, and that we be in some trouble or doubt whether they Preached it or no; and by consequence, whether they learned it of their Master or no; (behold here his solid Rule or Prescription, in this great maxime) that this is not to be made out or cleared by any other means, but by those Churches which they founded either by Preaching or by Writing, and which, as we lately touched, all of them make

A quibus traducem fidei & semina doctrinæ, cæteræ deinde Ecclesiæ mutuatæ sunt, & quotidie mutuantur ut Ecclesiæ fiant. Itaque tot ac tantæ Ecclesiæ una est illa ab Apostolis prima ex qua omnes.

Quid autem prædicaverint, id est, quid eis Christus revelaverit, & hic præscribam, non aliter probari debere nisi per easdem Ecclesias quas ipsi condiderunt, ipsi eis prædicando tam vivâ

quam (ut aiunt) voce, quam per epistolas postea, &

Præs. c. 21.

but

but one only Church. To this Church then it does belong to determine what our Blessed Saviour did reveale in his Holy Word, whensoever there is any cause of doubt, in such Contests as do arise; and what she defines, what she declares in the case, whatever former times did believe, is now to be held as matter of Faith.

15. As Protestants do acknowledge this Verity, as I have made it appear, so do we also most willingly submit unto it, and intirely profess that the holy Church is lawful Judge of Controversies, and that (as *Tertullian* sayes) addresses are to be made to her, upon difference of Opinions, that we may learn what the Son of God revealed unto his Apostles; that is, what is the true meaning of Holy Scripture, and what Consequences are to be drawn from those Principles. We have a very pregnant example of this in that famous Contest, which has been, for some Ages past, between Catholicks, concerning the Immaculate Conception of our Blessed Lady. It is certain, that in former times men did not set themselves to search into that particu-

lar subject, because they did not so much as reflect upon it. There was onely a confused kind of knowledge and a general *Idea* of the priviledges and Prerogatives of the Blessed Virgin above the rest of Mankind, without descending to particulars. People were wholly taken up with opposing those Heretics who drew up against the Honour of the Blessed Virgin, who would have deprived her of the glory of her admirable and perpetual Virginity, even after Child-bearing; and above all, those who so violently pleaded against that glorious title of *Mother of God*, which is the ground of all her other Priviledges. They were satisfied to ascertain that true source or fountain of all her greatness fortifying it by Scripture and Apostolick Tradition, without regarding to penetrate further into that suite or train of other priviledges which did accompany that one great prerogative; or examining particularly, whether it were to be concluded, by a legall consequence flowing from that Principle, that she was preserved at the first instant of her being, from Original sin. It was not at that time positively believed that she was

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exempt from that stain; neither was the contrary in their Creed. And this because it was not so much as thought upon.

At another time it has been thought good to employ many serious thoughts upon this subject, and to search more narrowly into the business. Great Contests have risen about it. Whole Volumes have been written by Learned men, who have produced strong and clear testimonies out of the Holy Scriptures for it, and have endeavoured to derive it from the very Fountain of Apostolical Doctrine, by the way of Tradition. Whole Universities, and especially that of *Sorbon* have spoken loud in favour of that Opinion, and engaged themselves by solemn Oath to maintain it. And yet notwithstanding the Church has not thought fit absolutely to determine any thing concerning this matter of so great importance: But leaves us at liberty to believe what we please, concerning it.

She has not proceeded in the same manner concerning her exemption from all guilt, even of venial sin. For this she has decided and resolved upon as a

matter

matter of Faith: not that she had any new revelation thereof since the time of the Apostles; but that before, the proposing this verity to the world to be believed, she consulted with the holy *Scriptures*, Apostolical Tradition, and the opinions of holy Fathers, concerning the preeminence and qualities of the Mother of God, for the finding out the whole extent of them. And having discovered by this means, that her being exempted from venial sin, was comprehended in that Supreme Dignity, as a necessary consequence is included in its Principle, she has defined as a Point of faith revealed in the Word of God, in which it is contained. This is the reflexion of the most eminent and Learned Cardinal *de Lugo* in his excellent Treatise of Faith. *Disp.* 3. *Sect.* 5. *n.* 7.

Let us now imagine the Church should do the same concerning the exemption of the Blessed Virgin from Original sin. Let us suppose that she having examined the passages of Holy Writ, and the Testimonies of Tradition on which are alledged upon this subject, should find this also included, as in necessary consequence, as she did the

other

cher (as it is not unlikely she would, if she should think fit to proceed to a further examin of the business) then all we who are Catholicks, and agreed in this, that the Church is Judge of Controversies, and that we are bound to submit to her Decrees, should quickly lay aside all difference of opinions, and, although we had not hitherto held it as matter of Faith, should then believe it to be so; not because there had been any new Revelation concerning it, but because the Church should have declared it to have been alwayes revealed, although there was not a general Agreement concerning that Revelation.

16. Behold then us and Protestants agreed, as I take it, upon this Principle; that the true Church of Christ has power to decide and propose that as an Article of Faith, which antecedently to that decision and proposal was not of obligation to be believed. From whence is easily concluded, that, for the framing an exact rational discourse in matters of Faith, it is necessary to avoid these two extremes, which a loose kind of reasoning is apt enough to fall into. The first is; *That this has not alwayes*

been

been believed, therefore it is not now to be believed. The second: *This is now believed; ergo, it has alwayes and in all Ages of the Church been distinctly believed.* It is evident by our Principles that this way of reasoning is very false and erroneous.

Here then is the reason why, when there happens a Contest between two Parties of the same Church (supposed alwayes the true Church, as we shall by and by shew) it is not alwayes necessary that we search narrowly into the doctrine of Antiquity, for the discovering what was held in those days concerning the matter in Dispute: It suffices for ending all debates, that we know what the Church (having taken full cognisance of the matter) shall have determined by a solemn judgement and Sentence according to the usuall form and method. What she resolves in such occurrences according to the Word of God, the true meaning whereof she faithfully gives us, is to be received as matter of Faith, whether it were beforehand known, or not known to be so. And the contrary is an Error, which we are obliged, with her,

ther, to condemn and anathematise, unless we intend to become Infidels and Schismaticks. Here is the Principle we are agreed upon on all sides, as I have made appear both by the Doctrine and proceedings of our Adversaries themselves. It imports now very much to apply this to the particular subject we have in hand, and it shall be my endeavour to effect it.

CHAP. III.

The applying this agreed-on Principle to the Subject of the Holy Eucharist.

TO make a due Application of this general Principle to the subject of the Holy Eucharist, with the same peace-

peaceableness and quiet, we have hitherto endeavoured to maintain, and together with the consent of Parties, we must needs step a little aside, but still in such order and measure, that we may go friendly on in the same path hand in hand together, without justling one another, still laying all Disputes aside.

The first step therefore, that I make of this kind, is, to produce what is agreed upon on all sides to have been in all Ages believed concerning the Holy Eucharist: to wit, that it is a Sacrament which is a Memorial of the Death of our Lord Jesus Christ, who is there present, and wherein his blessed Body and precious Blood are truely received by the Faithful according to the express words of the Son of God himself, who says: *Take and eat, this is my Body; do this in memory of me.* This is what Protestants themselves (in the self-same terms) do own and profess. For they will not have the Sacrament to be a meer figure or empty sign without efficacy, but they do maintain that it does communicate unto us, in a most reall and most effectual manner, the

the Body of Jeſus Chriſt to be the food of our Souls. And Monſieur *Claude* acknowledges, that before this pretended novelty of Local preſence and Tranſubſtantion was introduced, by way of illuſtrating or explaining the matter; *Every one believed that Ieſus Chriſt is preſent in the Sacrament; that his Body and Blood are there truly received by the Faithful, and that the Sacrament is a Sign and a memorial of the death of Ieſus Chriſt.* pag. 232.

Behold here, I think, the ſame words I my ſelf made uſe of.

We alſo all ſay the very ſame in the ſelf-ſame terms. For we believe that this Sacrament is a Sign and a Memorial of the Death of Jeſus Chriſt; that he is there preſent, and that his Body and Blood are there truely received by the Faithful; and we maintain that this has alwayes been held in the Church. We are hitherto agreed. Nothing of all this is queſtioned or diſputed between Monſieur *Arnaud* and Monſieur *Claude*. What then? Theſe two things which follow.

2. The firſt is; that Monſieur *Claude* will have it, that in thoſe Primitive pag. 295.

times,

times, which he calls the *good dayes* of the Church, Pastors being careful to express themselves clearly unto the People, and to prevent errors in their understandings. Christians were perfectly instructed how the Body and Blood of our blessed Saviour are present in the Sacrament, not locally and substantially but mystically; and that they are received by us, not with the mouth of flesh, but by the operation of faith, so that in those times they had a clear and distinct knowledge of the Real Absence. Monsieur *Arnaud*, on the contrary, maintain'd stiffly in his three Tracts, and gives us hopes to make it appear in a fourth, by an inquiry into the Fathers of the six first Ages, that they had a knowledge and a clear distinct belief of the Real Presence.

pag 162. 240 *and* 290.

The second is, that Monsieur *Claude* will have it, that there was a certain time, when by the negligence and ignorance of Pastors Christians had only a confused knowledge of this Mystery, without positively believing or rejecting a Real Presence or Real Absence, and that because they did not so much as enter into any apprehension of either

And

And now again Monsieur *Arnaud* avers, and positively proves in the whole sixth Book of his last Work, that that time never was, and that there always ought to have been in the Church a distinct belief either of Real Presence or Absence.

I have already told you, that I pretended and intended, throughout all this my little Treatise, to hold off from all Disputes, and that my meaning was only to step quietly aside, that I might not be stopt upon the way by meeting some body who might be resolv'd to Dispute the passage with me. This being so, it is decreed that I will not thrust my self into the quarrel, but will be contented with what I think cannot, in reason, be refused me.

3. As to the first then of those two Points in contest, I say: That it is the Subject of those great Works, which will give immortal fame to *Bellarmin*, *Petau*, and so many others who have accompanyed them in that glorious design of setting forth the Antiquity of our Belief by the testimony of the first Fathers of the Church. It must be granted that the success has been happy

py to admiration: and I do here protest, for mine own particular, that having seen their Discourses and Learned observations upon so many rare passages as they produce, I am fully satisfied that the Ancient Fathers were of the same positive Belief we now are of concerning the Real Presence, and of that which some Ages past, has been call'd by the name of Transubstantiation; and that they could hardly have expressed themselves more clearly and more pithily for that verity than they have done. It is to be hoped also that Mr. *Arnaud*, who, I presume, has bestowed much of his time, in that his late retirement, upon a distinct and serious perusal of the Holy Fathers, and is now preparing an entire Volume upon this Subject, will afford us something more effectual and more express, if it be possible, by making some new discoveries in that rich Countrey, and in those happy times, which have already been so often viewed and traversed.

This, notwithstanding, we must grant, that though so much has been said and written to prove this matter of fact,

yet

yet our Adversaries are not satisfied; or at least make as if they were not. It is to be owned, that they still maintain the Dispute concerning those Passages: that they explicate them, at least, colourably, to reduce them to their own sence: that they alledge other places against us, which, as they imagin, have, at first sight, something of intricacy in them, and serve to dazle our eyes, and give us some trouble: These they force us to qualify with some moderation, to explicate and distinguish so to reduce them to their true sence and natural meaning. We cannot deny but they have composed, and are still composing great Volumes for drawing unto their Party, and the opposing against us those very Fathers whom we alledge against them; and that what we say of their Objections and Authors, they pretend, at least, a right to say against ours. For my part I am resolved to bring no action in the case. But I must desire them, notwithstanding, to deal like honest men, and such as would not forfeit common sense, nor that ingenuity and fair dealing which becomes persons of Honour, even

in treating with an enemy; and to tell me candidly whether it be not true, that what I have just now alledged for them against our selves, may with as little difficulty and as much equity be said for us against themselves. I am very confident they shall need but interchange persons to make the same Discourse, in the self same terms, on our behalf. In a word, let them reflect, that we do answer the places by them alledged, and that they find themselves often enough in some trouble and perplexity to give a satisfactory answer to ours. Let it then be left uncertain, for the present, to which side the Fathers of the Primitive times do incline. I am contented, at present, to endure patiently that you be not of my opinion concerning the sence and meaning which I really think ought to be given to the words of these Holy Fathers. But I beseech you Gentlemen, be not then displeased, if I be not of your minds in the application and explication you make of those places which seem so evidently to favour us. Let the business remain uncertain, in expectation of some greater evidence, and let us

also say of them (since you will needs have it so) what one of the Learnedst Ministers of the Church of *Paris* said pleasantly enough: that as by force of imagination (which models the sound, and determines it to the expression of fancies) we make the Bells speak what we list; even so in citing and alledging the Fathers, we make them say whatsoever we have a mind they should have said: and it is the resolution of drawing them to our side, which determines their sayings to a particular pretended sense or meaning. I require then of you, for the present, that you rest upon what was said, on this subject, by that Minister who was so long and so faithful a Servant to the Party. This has so much reason and equity in it, that I make my self believe you will never have the heart to refuse it.

Mr. Dialle *in his Book of the true use of the Fathers.*

And now, in case the Fathers by you cited, should not be found to have so positively mentioned the Real Absence, as you pretend they have done, and we deny, you would not be upon much worse terms, as to the main business: Because, according to you, the Fathers are not the Rule of Faith. So

likewise, if it should happen that those whom we make use of in opposition to you, should not have declared themselves so clearly and distinctly for a Real Presence, as we suppose they have done, and you deny it; for the same reason we should not be much inconvenienced by it; seeing especially, that the true Church, in which resides the power (when Contests do arise) of defining what is of Faith (in such manner as we have already mentioned) has yet determined nothing in the case, nor declared in particular what is the meaning of this or that passage of St. *Cyprian*, St. *Cyrill*, or St. *Augustine* &c. Let this then, for the present, remain undecided; and let us proceed as if these Fathers, who are the occasion of this dispute, had said nothing clearly and distinctly concerning this matter. I think there can be nothing more just and reasonable then this. And I cannot apprehend that either Monsieur *Claude*, or any of his Party, will think fit to Dispute this Point with us. For if they object Fathers against us, it is not than (according to their Principles) they pretend they are infallible, and

that what is to be believed is to be decided by their Authority; but it is to ſhew us, that they can fight us at the ſame weapon we ſometimes make uſe of againſt them.

4. As to the ſecond thing in Conteſt, to wit: Whether there ever was a time in the Church, wherein there was but a confuſed kind of knowledge touching this Myſtery, without reflexion upon either Real Preſence or Real Abſence; Monſieur *Arnaud* proves in one whole Book, that this could not be. And for mine own part, I confeſs unto him, that if he had none elſe to deal with beſides my ſelf, he ſhould not at all need to give himſelf any further trouble of arguing the buſineſs, for I am abſolutely of his perſwaſion: Nay, (I'll add further) ſhould make a ſcruple in Conſcience to refuſe my conſent to ſo rational and well-grounded an aſſertion. But (by misfortune) Monſieur *Claude* is not of my humour, and will not yield the leaſt in a point where he imagins he has ſome advantage: and which he ſeems reſolved to make good to the very laſt. Behold why I am more than half perſwaded to

yield up something of that right which I might so justly claim; and this for peace and quietness sake, and that I may not be engaged in a Dispute, which I have resolved to decline as much as may be. Let us then frankly grant what he demands, although we are far enough from agreeing with him upon the matter. Let us not contest with him about a Point, which we may dispense with, without any great difficulty. Let him have full scope to fancy to himself such an obscure dark season of confused knowledge. Let that invention of his own brain pass for a reality; and that Christians actually (as he will have it) were, at that time, in a state of ignorance and obscurity. I am contented to yield so far for his satisfaction.

And now, by way of one little peaceable digression more.

5. I will grant moreover, that this great Mystery has not at all times been examined to the bottom; and that men did not employ themselves so much in the discussion of this, as of many other Points. The Fathers indeed have not written such large Treatises of it,

as afterwards were written, and at themselves have written concerning other Mysteries, which they were obliged to maintain against those who opposed them.

All the Heresies of those dayes, which interrupted the peace of the Church, were chiefly concerning the most Blessed Trinity, concerning the Divinity and Incarnation the Word Eternal. They were at peace and quiet concerning the most Holy Eucharist. It was not at all questioned by the Hereticks of those dayes. The hour for that was not yet come. Here you have the reason why the Holy Fathers insisted chiefly upon the defence of such Mysteries as were then questioned or opposed. It was upon these occasions they compiled those great Works of theirs, with so much exactness, explaining and clearing many particular Points, which were not much looked upon before those Contests were raised in the Church upon different occasions.

Without question, there can be no great difficulty to agree, that the same has happened in the subject of the Holy

ly Eucharist. That there was a time when men did not set themselves to Write purposely of the depth of this great Mystery, as they did of some others about which mens wits were at work by occasion of some Propositions which had caused some disturbance. There has been another time, when men did upon design, fall a writing more at large, for the explicating, not only the nature of this Sacrament, but also of the Mysteries contained therein. It is most certain, that about the beginning of the ninth Age, *Paschasius Radbertus* writ a Treatise of this nature, in the Book he made concerning the Body and Blood of our Saviour. Whether he were the first or no that treated of this subject in that manner, discussing the particulars more minutely, with method and at large, *uniting together all the parts belonging to this glorious Mystery*: Whether there were at the beginning many adversaries who shewed themselves in opposition to his Doctrine, as is pretended by Mr. *Claude*, or very few, and those who durst not publickly shew themselves, as Monsieur *Arnaud* evidences very learnedly

Anno 818. *Bell. Sermon. Defence of the Perpet. l. 8. c. 10. pag.* 840.

Pag. 227. *Pag.* 629. *l. 8. c. 8.*

and

and clearly: concerns me not at all. It is ſufficient for me, that it is moſt true, as both agree, that that Book, in fine, was cauſe of ſome trouble, and (as is ſaid of it in *the Defence of the Perpetuity*) had this effect in ſome, that having given them occaſion to look more particularly into the Difficulties of this holy Sacrament, they were ſtruck at them, and did accordingly ſeek *to leſſen the weight of this Myſtery*, by humane wayes and Philoſophical explications, and to qualify them with certain ſolutions which drew near to thoſe of the *Calviniſts*. *Ibid.* Pag. 313.

Moreover whether *Ioannes Scotus*, and *Bertramus* be two ſeveral Authors, or but one and the ſame. Whether he or they did directly oppoſe the Doctrine of *Peſcaſius*; or whether they onely gave him a hit indirectly, by teaching a Doctrine contrary to his, in the ninth Age: Whether his or their Schollers did, or did not follow the blow in the tenth Age: Whether their Diſputes grew cold or hot at the beginning of the eleventh Age: And whether *Leutherius* Arch-Biſhop of *Sens* did, or did not engage in the quarrel for a *Real Abſence*

Absence: (all which is matter of Contest between Monsieur *Arnaud* and Monsieur *Claude*) it is enough for me that after opposition was made against the Doctrine of *Paschasius*, at such time as his Book was come to be publick and common, there were occasioned again very frequent and most earnest Disputes concerning the same Subject, during the life of *Berengarius*, and after his death. For although we should grant unto Mr. *Claude*, what we may with reason enough refuse him, we shall still find ways enough to come handsomly and quietly off, and we find our selves still in that very posture & condition, where we should just be for the ending this difference without violating that peace we endeavour to preserve.

For, in fine, Monsieur *Claude* will have it, that people had for some time only a confused kind of knowledge, without positively believing or rejecting a Real Presence or Real Absence. That *Paschasius* was the first who took upon him to propose distinctly the Doctrine of Real Presence, by way of addition, explication, and confirmation of the Mystery: that notwithstanding

the

the opposition which was made, this Doctrine insensibly got the upper hand by the care which his disciples took for the spreading of it abroad and establishing it in the world. He is obliged also to acknowledge, that in the time of *Berengarius*, those who stood for a Real Absence taking courage from the number of their Partisans, renewed the Contest with a great deal of heat and earnestness, even to the making a great noise in the Church, which continued many years after the decease of *Berengarius*. The Controversie was concerning Scripture, and the meaning of those Places which were alledged on both sides, out of the Holy Fathers. Every one pretended to have them on their sides, and boasted of Antiquity, which they would needs have to stand for them. Each Party maintained that their Opinion had the true marks thereof, and that such had been the Belief of former Ages. Behold here the very state of affairs between the *Arminians* and the *Gomarists*, before the National Synod. Here are just the circumstances, in which (as we have seen) the Church had power to make use of

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her legal Right in deciding and propo-
ſing Points of Faith, and obliging the
Faithful to a belief of them, even al-
though they were not clearly and di-
ſtinctly known for ſuch, before the ri-
ſing of the Conteſt. And conſequent-
ly, laying all other Diſputes aſide, for
the preſent, I think we have now no-
thing elſe to do, but to ſee whether
the Church did, in thoſe dayes, de-
fine any thing concerning this matter,
that we may ſtick to this, as to the
ſetled and reſolv'd-of Point, which is
never to be forſaken. And this is what re-
mains to be done in this laſt undertaking.

6. It is not my intention here to di-
courſe the matter concerning the mark
and qualities of the True Church. This
is already done to my hand by the
Learned Cardinal *Bellarmin*, and Car-
dinal *Richelieu*, with exceeding great
ſtrength of wit and clearneſs of reaſon
in thoſe great Works of theirs, in which
they have alſo appropriated them to the
Church of *Rome*. Should I take this
road, I know I ſhould be ſtopped more
than once by thoſe Gentlemen, who
will not at all allow of what they find
of this kind in thoſe Works, although
thoſe

those Great men say nothing upon this subject (as I must needs think) but what they prove most evidently and convincingly. But since it does not please these Gentlemen to think so, and I, for my part, profess not to intermeddle, in this small Treatise, with things of that nature, and to reliquish some part of my right, rather than come to Dispute it, I am willing to take another more peaceable way, and propose nothing as yet, which themselves are not obliged to grant me, if they be not resolved to condemn their own proceedings. I have, therefore, only this little short Discourse to make by way of certain Corollaries which follow, out of what seems already agreed upon.

First, When we are of a Community or Church, which is presupposed to be the True one, we are bound to acknowledge, that an Assembly of the Pastors of that Church, which is made by publick Authority according to Rule and Custome, does represent the said Church.

Secondly, That that Church, of which the first Contestors were Members (before one Party separated themselves,

upon

upon their condemnation) was the true Church; because she was the onely Church, before separation made. It cannot then be questioned, both Parties must of necessity be agreed upon it, but that she being the onely Church owned by both Parties, was also, without all doubt, at that time, even in their own opinions, the True Church and the Spouse of Christ.

Thirdly, That it belongs to this Assembly representing this Church, to determine all Differences and Contests which may arise in any matter of Religion whatsoever.

Fourthly, That particular persons who argue *pro* or *con* concerning the Point in Contest of what quality soever they be, and those who take part with one or other side for the upholding either, are the Parties Contesting, and as such, and under that notion, cannot represent the Church, which is Judge in the case.

Fifthly, That they, as all others, are bound to submit to the Decisions of the said Assemblies.

Sixthly, That if they refuse obedience, and separate themselves from her framing

framing another independent Body and Community by themselves, they are declared rebells and Schismaticks.

And finally, That those who adhere unto them, whether presently, or a long time after, are guilty of the same crime.

I think there is nothing more evident and certain, than what I have now proposed. Otherwise the Church, which Jesus Christ, who is the God of Order, has established with so much Wisdom (He who is Wisdom it self) would prove a meer *Babylon*, and a fearfull Confusion of all things, where there never were any distinction to be made between good and bad, true and false; since it would be in the power of every one, with the assistance of a Party, to make himself at his pleasure, Judge and Church, and any thing, for the making that pass for Truth, which was rejected as a notorious falshood.

7. In Civil Communities there are alwayes Courts of Justice, which have received full Authority to Judge of Causes and Actions between particular persons. When there happens a Sute at Law between two, be they of what

quality and condition they will, (even members of the Court it self) they are no other than Parties Conteſting; Plaintiff and Defendant. They muſt alſo have their Solicitors, their Attournies, and their Counſil to Plead for them; but it is the Judge's buſineſs to give Sentence. And when Sentence is once given, if he who was caſt ſhould fight the Decree of the Court, and be ſo bold as to ſay, that he owns it not as legal, nor the Court as lawful Judges; and that it is He and his Solicitors, and Council, and thoſe who are his Abettors who conſtitute a true Court and Seat of Juſtice: I think he would be taken for no better than a Rebel and an Out-law, or one that were not in his right wits. And thoſe who, an hundred years after, ſhould dare to ſay, that he had reaſon to do as he did, would be thought to have as little judgement and reaſon as he.

Now can it be imagined, that God would permit ſuch an irregularity, ſuch a fearful diſorder in the Government of his Church? He has been pleaſed to give Power and Authority to an Aſſembly of Paſtors, who are the Repre-

sentative of his Church, to end all Contests in matters of Faith, in such manner as we have already seen. It is true, this or that may be held or denyed, before Judgement given, as any one with his Party may think fit. But when the Decree is once passed, and it comes to be defined by this Church, or Representative of the Church, what is to be believed concerning the Point controverted, he who has lost the cause (be he who he will) having, antecedently to such definition, owned that Church to be the True one, must not, nor cannot now say, that it is not the Assembly, but that it is he himself, his followers and Disciples who do represent, and in reality constitute the True Church. He who uses this language, and those who take part with him, in, and at what time soever it does happen, can be held for no other than true Schismaticks.

8. This is clearly to be seen in the *Acts* of the Apostles, and in the Ecclesiastical History; and Protestants themselves will, without difficulty grant it, as they have already acknowledged it, and solemnly professed it in the Sy-

nod of *Dort*. The Primitive Church was made up of Jews and Gentile who had received the Holy Gospel. It happened, as it is recounted in the 15 of the *Acts*, that some of those, who had been converted from Judaisme, coming to *Antioch* taught this Doctrine: That if those who were of Gentils become Christians were not Circumcised according to the Custome of *Moses* his Law, they could not be saved. There fell to be a great Contest, and a great disturbance in the Church about the matter: St. *Paul* and St. *Barnaby* strongly opposing that Opinion: and others maintaining it with a great deal of earnestness. For the composing the business it was thought fit to send these two Saints, and some of those of the contrary perswasion, to the Apostles and Priests at *Hierusalem*, to propose unto them the difficulty. They failed not in the performance of their charge, S. *Paul* and S. *Barnabas* relating unto them the favours which it had pleased God to shew to the Gentils by help of their Ministery, without the assistance of the Law of *Moses*: and those others (especially some of the Pharisees who

had been Converted) urging very hotly, that it was necessary to oblige them to be Circumcised, and to observe the Law of *Moses* in its full extent. Upon this the Apostles assembled a Council, at which all those of chief note were summoned to be present, for the serious examination of the business.

Surrexerunt quidam de hæresi Pharisæorum qui crediderunt, dicentes, quia oportet circuncidi eos, &c.

And having weighed the Reasons on both sides at a large Conference, and St. *Peter* having first declared himself upon the Point, and being seconded by St. *James*, with the general consent of the Holy Assembly, there passed a Decree, which was received by the whole Church, in which was defined and declared (with the assistance of the Holy Ghost who inspired them for the understanding Scripture) that Circumcision was not at all necessary for salvation, as it had formerly been during the Law of *Moses*, which was now to give place to the Law of Jesus Christ. The business being thus concluded, this Doctrine became a Point of Faith, and those of the Pharisees who remained still obstinate in their opinion, and those others who took part with them, still

Convenerunt Apostoli & Seniores &c. Cum autem magna conquisitio fieret, &c.

Visum est Spiritui sancto & nobis &c.

pressing for a conformity with the Jews, were now indeed true Pharisees in Christianity; that is to say, people cut off from the True Church, however they pretended that she was onely in them and their Party.

9. The same may be said of other Councils, which have been afterwards held according to the example of that one, which is the Model of all the rest.

Before the Heresie of *Arius* there was no speech of Consubstantiation. That wicked Priest having dared to teach, that The Blessed Word, though Son of God, was not of the same substance with the Father, but onely like unto him; found many passionate followers of his doctrine even among the Bishops, who grounded themselves upon some passages of Holy Writ. About which there arose a most desperate Dispute in the Church, which caused a general disturbance to the peace thereof. For the setling whereof, and reuniting mens Spirits in one and the same Doctrine, the great Council of *Nice* was called, which did define: *that The Word was Consubstantial with the Father*; which

which was alſo inſerted in the Symbol or Creed. When this was done, notwithſtanding that many Biſhops, even of thoſe who had aſſiſted at the Council, remained ſtill of the Opinion of *Arius*, and had made a ſtrong and numerous Party, who ſtiled themſelves the True Church, and called Councils amongſt themſelves: they are ſtill held, and Proteſtants (generally) do even at this day, hold them for Hereticks, and all thoſe who, after ſo many Ages, have followed that Sect, are treated with the ſame ſtile by them.

The ſame is to be ſaid of the *Macedonians*, of the *Neſtorians*, of the *Eutychians*, of the *Monothelites*, and the like, who ſtand condemned in other Councils. For although after their condemnations, they proteſted that they were the True Church, ſlighting the Councils which had Condemned their Opinions, yet have they alwayes been accounted Hereticks, and are ſo at this time by Proteſtants themſelves. And now, if after they had rejected and condemned the Articles of the *Arminians* in their Synod of *Dort*, thoſe condemned perſons ſhould have made a

Syn. Conſt. Syn. Epheſ. Sy. Chalced. VI. Synod.

wilful ſeparation from them, and declared themſelves new Proteſtants, by a new Proteſtation: that according to, and in conformity with Holy Scripture, which they onely relyed upon, their Doctrine was purely Orthodox, and that they were the true Church: it is certain they would have either heartily contemned their raſhneſs, or commiſerated their extreme folly. And if they had continued refractory and obſtinate in their reſolution, they would have cut them off as corrupt members from the Body of their pretended Reformed Church.

And this is not to be wondered at; becauſe in this they are agreed, as well as we; That an Aſſembly of Paſtors convocated by Authority, repreſents that Church of which thoſe perſons, who were at Debate, are members and is acknowledged by them to be the True Church, becauſe the only Church before Separation; and that it belongs to her to end all Differences; it not being in the power of the conteſtors to refuſe ſubmiſſion to her Decrees, or to fall off from her, calling themſelves the true Church, at a leſs rate

then

then being esteemed Schismaticks, and people that proceed very irrationally.

This being so solidly grounded and setled by mutual consent it seems to me we are now in a very ready way to end all our quarrells, and reunite our understandings, by an application of this undubitable maxime unto the matter in hand, according to the Principles of Monsieur *Claude* himself. For he will needs have it, as we have already taken notice (and in this very knack it is that consists the great *Secret* of the change he so strongly fancies) that there was a time, when the True Church had but a confused knowledge of this Mysterie, without so much as dreaming of a Real Presence or Real Absence.

Those who first took upon them, as he sayes, to maintain a Real Presence, were of that Church, and those who opposed it, were also of the same Church; because before Sentence given in the case, the Church, which was fallen into that confused knowledg, had not yet resolved which, distinctly and positively, Presence or Absence, was of obligation to be believed; and consequently, of what

what belief soever any one, for his particular, was, there was no separation from her made or intended.

Afterwards Debates and Disputes increased considerably, and broke out at length into very great heats and violence, which forced the said Church to call an Assembly of her Pastors, who were her Representatives, for the clearing and deciding a Point of so great importance. Behold us now in the very same conjuncture of things, and upon the self-same terms with the Synod of *Dort*.

And it is very certain, that the Church in which the followers of *Pascasius* were, and those, who, according to Monsieur *Claude*, opposed his Doctrine, held no Council in the ninth or tenth Age, wherein this difference was decided in favour of a Real Absence. There is not any one of our adversaries, who so much as pretends to this advantage against us. I am also satisfied, that there was none during that time, which did conclude the business, by setling the Doctrine of Real Presence. We can onely infer from hence, that the Church having not, as yet, declared for either

either ſide, was in the ſame ſtate and condition, ſhe then was in, when both Parties acknowledged her for the True Church. And even this gives us ſufficiently to underſtand; that thoſe diſputes (if there were any) concerning the Doctrine of *Paſcaſius*, were not then come to any great height or heat; ſince the Church in which the Parties were, did not, as yet, take any notice of them. And certainly it is no eaſie matter to make it out, that there was any conſiderable Conteſt concerning this ſubject during the time of the tenth Age. But when, in the eleventh Age thoſe who appeared in oppoſition to this Doctrine, made ſo much ſtir and noiſe, as to oblige the Church to prevent the miſchief by a ſeaſonable and ſolemn Judgement; then was it, that this ſame Church, which, before ſhe declared her ſelf, was owned for, and in reality was lawful Judge in the caſe, did not omit to call a Canonical Council for deciding the matter. And (which is very remarkable) never did hold a more ſolemn one, nor ever did ſhe expreſſe her ſelf more clearly and more effectually concerning any ſubject.

For

For when *Berringarius*' Arch-Deacon of *Angiers*, (who had also wrought upon, and gained *Bruno* Bishop of the same Church unto his Party) began to take up, and engage for the Doctrine of *John Scotus* or *Bertram* (which at the first had made no great noise) and to maintain it, with a great deal of vapouring and bustle, against the Real Presence,

Anno 1050. two Councils were held in one year, the one at *Rome*, and the other at *Vercelles*, where the Opinion of *Berengarius* was declared heretical, as being contrary to the Word of God; and the Book of *John Scotus* from whence he had taken it, (raising it a strain higher against the Real Presence) was also condemned.

1056. About some five years after, another Council was held at *Tours*, where *Berengarius* himself appeared, to give an account of his Doctrine, which was examined in his presence, and condemned by a Decree made against it, to which he subscribed with his own hand, abjuring his Error, and promising under oath never to defend it more.

But, he breaking his oath, and falling again to broach his old Principles, another

ther Council of an hundred and thirteen Bishops, was solemnly held at *Rome*, where this Arch-deacon was again heard speak for himself also, and his Doctrine again condemned, not onely by the Council, but by himself, who publickly renounced and anathematised it, according to that famous *Formula*: *Ego Berengarius, &c.* which was composed and approved by the whole Council, himself having desired it should so be done, after he had burnt the Books of *Iohn Scotus* in full and open Council. 1059. *de consecr. dist. 2.*

But he being of a most unsetled spirit, and finding much difficulty to quit the honour of being Head of a Party, which was highly agreeable to his ambitious humour, quickly began again to instruct his Schollers in the old way, and that he might make them the more sure to him, had the boldness to write against that very *Formula* which himself had signed with his own hand.

This was the cause, that, twenty years after, another Council was called at *Rome*, where this poor Relapsed creature, being now about fourscore years old, did again ask pardon for that 1079.

miserable

miserable relapse he had made into that Error, which he now the third time retracted, and abjur'd, signing a new *Formula*, which did contain, in more clear and express terms, the Real Presence, and the changing of Bread and Wine into the Body and Blood of our Lord. And he signed it purposely in that manner, because his Disciples, following his example, had perverted the words of the other *Formula*, into quite another sence.

This last time he shewed himself by his constancy to be more man than formerly, For he persevered in repentance untill his death, which happened ten years after upon the Feast of the Epiphany of our Lord, when (as is related by *William* of *Malmsbury*) he said: *On this day it is that we Celebrate the Feast of the Apparition of our blessed Saviour, and on this day it is, that he will appear to me, either to receive me into his glory, as I have some hopes he will, in regard of that Pennance I have done: or (which I have too much reason to fear) to punish me, for having seduced so many poor souls.*

The truth is, he left many disciples after

after him, who proved more obſtinate in Error than himſelf had been, and who, from time to time, had the luck to make ſuch Proſelites, as our Proteſtants, perchance, would make ſome difficulty to admit into their Communion. For this cauſe, ſix years after his deceaſe, his Error was condemned afreſh in the Council of *Plaiſance*, where they were forced to meet in the open fields, by reaſon of the prodigious multitude of Prelates and Divines, who came thither from *Italy*, *France*, *Germany* and other parts of *Europe*, even from the Empire of *Conſtantinople*, with the Embaſſadors of *Alexis*, who there demanded ſuccour againſt the Infidels. 1095.

The Hiſtorian who was contemporary with this Council, and gives us an Acknowledgment of it, having been himſelf there preſent in the company of nigh four thouſand Eccleſiaſtical perſons, and above thirty thouſand of the Laity, who were as Spectators of it, has theſe very words: *Moreover the Hereſy of* Berengarius, *which long ago had been anathematiz'd, was here again Condemned, and the contrary, Catholick Doctrine confirmed, to wit: that the Bread and Wine when they* Berthol. Conſtantienſ.

are

are Consecrated at the Altar, are truely and essentially, not figuratively only, changed into the Body and Blood of our Lord.

Item hæresis Berengariana, jam ab antiquo sæpissimè anathematisata, iterum, damnata est, & sententia Catholicæ Fidei contra eandem firmata, videlicet quod panis & vinum cum in Altari consecrantur, non solùm figuratè, sed verè & essentialiter in Corpus & Sanguinem Domini convertuntur.

1215.

After this, some time passed in the Church without hearing any more of this business. But the *Albigenses* undertaking it again above the twelfth Age, the fourth Council of *Lateran* renewed the condemnation of it about the beginning of the thirteenth. There was also to be seen one of the goodliest and most numerous Assemblies of the Clergy, that ever had been known. For it consisted of four hundred and twelve Bishops *Greek* and *Latin*, of above eight hundred other Prelates and Doctors from all parts of the Christian world, with the Embassadors of both the Emperours, and of all the Kings. There was solemnly confirmed the Doctrine of the Real Presence, and the substantial change made in the Holy Eucharist. And as in the great Council of *Nice* they made use of the word *Consubstantiality*, for expressing what the Word of God teaches concerning the Divinity of the word Eternal: So in that of *Lateran*, they applyed the word *Transubstantiation*,

substantiation, for the expressing that admirable change, which the Church, by a necessary sequel, has deduced out of the words of Christ himself.

Transubstantiatis pane & vino in Corpus, &c. t. 4. Conc. Extrav. de sum. Trin. c. firmiter.

11. Our Brethren of the Reformed Church, will here, peradventure, tell me, that they do, by no means, acknowledge the Church of *Rome* to be the True Church, as *Berengarius* did, and that they have no intention to follow him in obeying her Decrees, as that Arch-deacon did. I did foresee well enough that this might be objected by them, to give me occasion to fall into Dispute. But this snare is easily avoided, by telling them, that this is not our business for the present. It is not now our question, whether the Church of *Rome* have yet at this day all the Marks of the True Church: whether she be the Holy City of God, or become a Babylon, being fallen into an horrid confusion and corruption of Doctrine. They may, if they please, find wherewithal to satisfie themselves in this Point, in those Doctors who have treated of Controversies, and particularly in that great Work of the great Cardinal *Richelieu*, who has scarce o-

mitted any thing which might be said upon this Subject. And, consequently, I think it were not hard, by very good reasons and motives, to shew these Gentlemen, that they have done themselves no great right in separating themselves from her. But this being a Point which may afford matter of Dispute for all such as are in the humour to quarrel with any thing which is not according their fancy: I have taken special care to avoid it, and to say nothing of the Church of *Rome*. We speak here onely of that Church, of which, those who first began the debate, were members, before she had determined any thing on either side. Whether this Church were the Church of *Rome*, or not the Church of *Rome*, concerns us not at all; so we be agreed in this, that it was the True Church at that time. I have need of no more. I will have nothing at present, but what Monsieur *Claude* pleases to afford me.

I will enter, with him, upon the ninth Age, when the True Church, after her *good dayes*, which lasted eight hundred years, found her self, I know not how, in a confusion of knowledge. After which,

which, some there were, who mainteined a Real Presence; others opposed it, still remaining joyntly together in the same Church, before they separated by a refusal of obedience to her Decrees. Hereupon the Dispute growing hotter and hotter, the Church gives Sentence. That Church, I mean, whereof the two Parties contesting are members: which Church is the True one, because the onely one before separation made for the constituting another Church apart; and which Church also has full power to end all Differences, so as to oblige to a submission to her Decrees. Behold here what is precisely required, for the concluding all I pretend to, which I shall now endeavour to make out.

12. Let us then now come to reunite all the parts of this Discourse, that we may make it up with the consent and agreement of Monsieur *Claude*. Behold here, people who are of the same Church with us, which Church, even according to himself, is the true Church there being but one in the world for them and us too, at such time as all, according to him, were yet in that

confusion of knowledge.

Some, as he tells us, think good to propose a Real Presence: Others oppose it, and stand for an Absence. Here you have the Parties contending.

When the Dispute grows hot and makes too much noise, a general Council is held, which represents this Church, and which upon the emergency of contestors, as we are agreed, has power to determine what is to be believed as matter of Faith, even although there was a general ignorance of it before.

When the Decree is passed, those who are cast, and who before their condemnation were of the same Church, must not say that she is unchurched, and that it is they themselves who now make up the Church, under pain of being held, not onely Schismaticks, but also very extravagant fantastical persons. And those who follow them after this, and declare for them, at what time soever it be, become fully as criminal as those who first separated themselves from the Church in so unreasonable and so unjustifiable a manner.

This Assembly or Representative, having

having examined the proofs and reasons on both sides, and consulted with the Holy Scriptures, which are the Rule of Faith, has often declared, that the Real Presence and a substantial Change are to be believed; and has condemned as an Heresie, that opinion which stands for Real Absence.

Of all that I have now said, I cannot imagin any one Point, which can be call'd in question, as I have stated the business. And I think I have made it appear by the very words and Principles of Monsieur *Claude* himself, that he is bound to agree with me in every particular; since by following his own conduct, we find our selves exactly and precisely in the state and condition of the Synod of *Dort*. In the mean time those who first stood for a Real Absence, against those who proposed a Real Presence, when they saw themselves condemned by that Church of which they were, and which before their condemnation, was to all intents and purposes, the real True Church, as we are agreed, undertake to say, that she is not so, and that they onely, who maintain what she condemns, do constitute the True

Now, according to the Principles agreed upon, I cannot discover how they can avoid being held Schismatick. And, by unavoidable consequence, all those who have taken part with them these five hundred years, must needs be subject to the same censure. It being certain that they joyn with those, who separated themselves from the True Church of Christ, for no other reason, but because they found themselves condemned by her.

It is true that that Church which is acknowledged to have been at that time the True Church, was indeed the Church of *Rome* or *Roman* Church. But what follows from thence, according to the Principles agreed upon, but that we must conclude for Her, all that has been said in behalf of the True Church, even by the consent of our adversaries themselves. And that those who were of that Church, before they withdrew themselves, upon that Judgement she gave against them, could not in reason and justice, say, that she did now cease to be the True Church, and that she misunderstood the meaning of Holy Scripture. For she being the True Church,

Church, as themſelves grant, before this happened. 'twas ſhe that was Judge thereof, according to the Decree of the Synod of *Dort*, and not they, who (according to the ſame Synod) were bound to ſubmit to her Judgement, and to hold that for the true ſence of Scripture, which ſhe followed in her decisions.

All this is ſo clearly proved, without mixture of any proofs by way of Diſputation, that I think I ſhall do well to ſtop here, without pretending any further, that I may peaceably draw thoſe conſequences which this great Principle affords us.

CHAP. IV.

The Consequences which naturally flow from this Principle, by a due application thereof.

1. IN the second Chapter you may have seen, how the True Church when contests do arise, has power to decide them according to the Word of God, and to propose that unto Christians as matter of Faith, which, antecedently to such decision, they were not obliged to believe, because it was not clearly and distinctly known, but remained as yet involved in a general and confused knowledge.

In the third Chapter we did apply that uncontroulable Principle unto the subject of the Holy Eucharist, and have clearly shewed, that the Church of which the first contestors then were, and which being the onely Church, before separation made by one of the Parties,

was

was alſo the True Church, did decide this matter, according to method and Rule, in favour of the Real Preſence.

From theſe two Verities thus eſtabliſhed, even without Diſpute, and by-wayes, we were all the way agreed upon (taking along with us the thoughts of Monſieur *Claude*, and allowing him whatſoever he was pleaſed to ask) it will not be hard (in this Chapter) to to draw ſome conſequences which offer themſelves unto us, and which it is impoſſible not to diſcover, how little ſoever we deſire to reflect upon what we have fairly and candidly acknowledged to be true.

2. For firſt, who does not ſee, that it is neceſſarily inferred from thence that although the Real Preſence had not been believed before the tenth Age, (which notwithſtanding is a great miſtake) yet we are now obliged to believe it: Becauſe the True Church of which the firſt Conteſting Parties were members, and before their being condemned, acknowledged her for ſuch, has put an end to the quarrel, giving Sentence for, and propoſing as matter of

Faith

Faith, the ſaid Real Preſence.

Moreover that thoſe firſt Abettors of a Real Abſence, by refuſing to ſubmit to her Judgement, became Schiſmaticks; and that all thoſe who declared afterwards for that Faction, are as faulty, and in the ſame crime with them. I do abſolutely believe, with the Author of *The Perpetuity*, &c. that, conſidering ſome circumſtances and certain matters of fact, which cannot be denied, it was morally impoſſible that ſuch an inſenſible change ſhould have been made, by paſſing imperceptibly from a belief, which is pretended to have been of a Real Abſence to that which we now have of a Real Preſence. But in caſe ſuch a change was made, not by way of negation, but of Addition, paſſing, from an obſcure confuſed kind of knowledge, to a diſtinct poſitive Belief of the Real Preſence, propoſed for the lucidation or clearing this great Myſterie (in ſuch manner as Monſieur *Claude* is pleaſed ſubtily enough to imagin) yet the obligation of believing it would ſtill ſubſiſt and ſtand in force. Becauſe the ſame Church, of which the Parties, who were firſt in

Diſpute,

Dispute about this matter, were lawful subjects, having heard and examined their Reasons, did judge, according to Rule, that it was of Faith.

It is not therefore now lawful to follow those who revolted against their Mother Church: for the same cause that Monsieur *Claude* will, without question, freely grant, that it was not lawful in Conscience, to side and take part with the *Monothelites*, who would by no means receive the Decree and decision of the Church they lived in, touching two wills and operations in Christ. On the contrary I am sure he does receive and reverence that Doctrine as an appurtenance of faith, although here was also a change in the same manner (by way of Addition) in the belief of the Church; and that this distinction of wills and operations was not, before, clearly and distinctly known.

Some body, perchance, may here tell me, that, for this very reason, the Protestants of these dayes ought to stick to the decisions of their Church, in matters contested between them and us, because they own her for the True Church.

But

But I think it is not at all hard to discover a great difference. For making up to the head or source of the decision, we shall find those who first raised the doubt, and brought these Points into debate, were of the same Church which was accordingly the True; because the onely Church, and owned for such by both Parties, before she declared her self upon the matter in dispute, which without trouble, we are agreed upon with Monsieur *Claude*.

The case is not here so. Because we who are at Dispute with Protestants, are not of the same Church with them, and so are not within the limits of the maxime, which has with mutual consent, been established and received. Again, they having taken part with those who at that time revolted from the True Church, because they would not obey her Decrees made by Canonical Judgement; it is manifest that their Community, is but a false and Schismatical Church according to the Principles received from them in the Synod of *Dort*.

3. Secondly, the Church, before she gives Sentence upon any Point proposed examining

examining it by Scripture and real Tradition, and for the better understanding them, searching into the Sentences of the Ancient Holy Fathers, endeavouring thus to reascend unto the Apostles themselves; we are from hence to conclude, that, she being inspir'd by the Holy Ghost, who has promised to teach her all Truths, as occasions require, what she defines is alwayes conformable both to Scripture and Tradition.

Thus it is that we are to learn, by her definitions, what is the true meaning or sence of Scripture, when there is place for doubting thereof.

Before the Council of *Nice*, there were most desperate Disputes concerning certain passages of Scripture, which the followers of *Arius* alledged for the upholding their upstart doctrine. As for example, about that in the fifth of St. *John*, where our Blessed Saviour says that *his Father is greater than he*: from whence they inferred, that he was not of the same Substance. The others, on the contrary, maintained, that this passage was to be understood, of the Son of God considered according to Humane nature, which places him infinitely

Quia Pater major me est. Joh. 5.

finitely below the Father, and make him submit even to the death of the Cross; but not according to his Divine nature, which renders him equal, and makes them both to be of one and the same Substance. These two sences were hotly maintained by the two Parties, each of them challenging the true sence or meaning of Scripture on their side. But when the Council, having throughly examined this important question, had defined the *Consubstantiality* of The Word, making use of a term, which is not found in Holy Writ, to the clearer expressing that Truth which she discovered there; then was then no more time nor place to doubt what was the lawful sence thereof, and there arose an obligation (through this definition) of believing that that was the true one, which was given by the Divines who opposed the faction of the *Arians*.

The same is certainly to be said upon this occasion; especially our present cause being upon much better terms, and more strongly provided for by the evidence of the Texts alledged for it. When at first the proposition was made concerning

cerning the Real Preſence, in the time of *Paſcaſius* (as Mr. *Claude* pretends) and preſently oppoſition was made, as he is pleaſed to ſay (for at preſent we will aſſume nothing but of his free gift) there happened a great Conteſt, which grew yet much greater, after ſome time, concerning the true ſence of thoſe words: *This is my Body*: One ſide maintaining, that they did expreſs a Real Preſence; and the other pretending that they onely ſignified, that that which our Bleſſed Saviour gave unto his Apoſtles, *repreſented his Body*. Both parties, as we have often taken notice, were of the ſame Church, which they acknowledged and owned to be the True Church. This Church having throughly examined the buſineſs in her General Councils, defines a Real Preſence, and ſubſtantial change, even to the making uſe of the word *Tranſubſtantiation*, which is not literally found in the Goſpel, for the expreſſing more clearly that verity which ſhe diſcovered therein, and for the efficacious obſtructing any other ſence which might be given to thoſe words, *This is my Body*. From that time forward it was

no

no longer lawful to doubt of the sence of them.

And by this definition, men stood obliged to believe, that they were to be understood plainly and literally, not metaphorically. When there is really place of doubt, it is not for particular persons, who are at strife, to determine the sence of the Text in Dispute, but this belongs properly to the Church, which is *Judge* in the case. For else there could never be any end of Disputes, and God should not have furnished us with any certain means for the finding out Truth, when doubts do arise concerning Holy Scripture, nor, consequently, for the clearing those debates which may arise in matters of Religion. Which certainly would be the same, as to say, that he had not provided for the Government, quiet and peace of his Church. It is not (as *Vincentius Lirientius* sayes) that the Word of God does not contain all the Verities which we believe, but because many presuming to interpret the Holy Text according to their fancy, mishape their errors accordingly. Thus it becomes necessary upon such occurences,

Non quia Canon solus non sibi ad universa sufficiat: sed quia verba divina pro suo quique

to

to regulate the sence we are to give to Holy Scripture, by that meaning which the holy Church gives it. And from hence it was that he took occasion, some three years after the Council of *Ephesus*, to enveigh so sharply against that desperate presumption of wicked *Nestorius*, who had the impudence to maintain, that he alone had the gift of Understanding those Texts of Scripture which he alledged for the authorising his impious blasphemies, and that the whole Church represented in that Counsil, had erred grosly for want of understanding them. Thus when Disputes arise, we ought not to judge of the Doctrine of the Church, by that sence which our selves give of Holy Scripture, but we must judge of the true sence of Holy Scripture, by the Doctrine of the Church.

arbitratu interpretantes? varias opiniones errore sque concipiant. Atque ideo necesse sit ut ad unam Ecclesiastici sensus regulam, scripturæ cælestis intelligentia dirigatur. Common. 2. c. antep. Cap. penul.

The same, in proportion, is to be said of the passages of Holy Fathers. For it being the custome and order of the Church to advise with them concerning the Judgement she is to give; regularly speaking, we ought to understand them according to her Doctrine, whenever there arises a contro-

verſy concerning the meaning of their words, which do not always prove ſo very intelligible, even to the Learneder ſort of men. There is, notwithſtanding, this difference, that as no one of thoſe Fathers in particular, is the Rule of her belief, ſo does ſhe not ſo abſolutely determin by her Decrees, what is the meaning of ſuch or ſuch a paſſage of theirs (leaving it many times to our diſcuſſion) as ſhe does that of holy Scripture, which ſhe permits not to be call'd in queſtion.

4. And from hence we draw a third Concluſion; that, when in any Province or Kingdome, a difficulty does ariſe in matter of Religion, it is very unexpedient and prepoſto us to undertake to compoſe it by way of Diſputation or Conference. Experience has often ſhewed, that ſuch proceedings ſerve onely to increaſe the Diviſion and render it endleſs; provoking high ſpirits, and putting them upon a pike of Honour, which permits them not to be much moved with any reaſons of an Adverſary.

We muſt come quickly to that fixed and ſetled Point (I mean the Soveraign un-

undeclinable Judgement of the Church) in which there are two several times or seasons which are, of necessity, to be distinguished: *that which goes before*, and *that which followes after*.

In the first of these, writing on both sides, so it be without bitterness, with a good intent and design to make Truth appear, is very lawful. And then the Reasons alledged in such Writings, the Fathers who happen to be cited *pro* and *con*, do make (as it were) Plaintiff and Defendant, Counsil and Plea in the Court. They are the Bills and Answers. The Replyes and Reparties are the difficulties proposed on both sides. But what the Church definitively pronounces, having taken cognisance of, and examined things according to the Rules and proceedings of the Court, this becomes a Decree, this is Truth, this is the fixed Point we must stick to and rely upon, whether the Fathers cited did distinctly believe it or no.

In the second of these times or seasons, in case those whose doctrine stands condemned, will not acquiesce and submit to Judgement, Princes and Magistrates, who are as Protectors of the

Canons and Definitions of the Church have a duty incumbent upon them, to procure and exact that obedience which is due, and to endeavour the quieting and reducing such turbulent spirits by such means as they shall judge most efficacious. And, in the mean time it shall be lawful for the Learned to Write more vigorously against them, and to bring Scripture and Fathers (as has been practised by many knowing Controvertists) not by way of discussing a matter which is yet within the bounds of incertitude; but to make the weakness of Falsity appear, and to shew the force of Truth, and the conformity of the Judgement of the Church with the Doctrine of Antiquity.

For all other Persons, it is much more to their purpose, not to meddle with, nor hearken to any thing of this kind, but to satisfie themselves, saying: *This the Church has defined, this I accept, this I will stick close unto.* In my opinion this is all which ought to be proposed to the Faithful, without making them Judges of Controversies in Faith, and without giving them occasion to enter into Dispute concerning this

this place of Scripture and that of Holy Fathers, which for the most part, are things beyond their reach and capacity. Curiosity does frequently come in for a part: and that serves only to beget troubles and perplexities, when they are not able to penetrate to the secret meaning or to form to such passages; or to raise a presumption in them, when they imagin they comprehend the matter: and so come to fancy themselves no mean persons, searching curiously into every thing, with a great deal of hazard and danger to light at length upon something that may give them a check, and make them begin to waver for want of understanding, together with an excess of rashness and boldness. It is much better (sayes *Tertullian*) to be ignorant in that kind, lest by some gross mistake or ill-understanding you come at length unfortunately to know what you had better been ignorant of. 'Tis Faith a Christian is to be saved by, not by discussing Texts of Scripture and passages of Holy Fathers. For the having faith, it suffices to stick to The Rule, learning the true sence of Scripture from the Doctrine of the

Si quid tibi videtur vel ambiguitate pendere, vel obscuritate obumbrari. Tertull. de præsc. c. 14.

Ignorare melius est, ne quod non debeas noris. Ibid.

Fides tua, inquit, te salvum fecit, non exercitatio Scripturarum. Fides in regulâ posita

Church. But the Spirit of arguing and disculling, which I here point at, comes very ordinarily from an excesse of curiosity, and is onely subservient to vanity, for the gaining a little glory, by making a vain ostentation of the knowledge one has got by his own industry and study. 'Tis but reason that Curiosity should give place to Faith; and and vain-glory to serious thoughts and care of our Salvation. To this end it is necessary we stick close to that Rule, to that setled Principle, which is the true Science of a Christian, I mean, we ought to learn of the Church what the Word of God teaches us, and what is the meaning thereof. *Let no man oppose this rare Maxime. To know nothing more then this, is, in reality, to know all things.*

est, excitatio autem in curiositate consistit, habens gloriam solam de peritiæ studio. Cedat curiositas Fidei, cedat gloria saluti.

Nec obstrepant adversus regulam, nihil plura scire, omnia scire est.

5. From what has been now said, we may yet draw a fourth Sequel: That this general Rule and universal Principle received and allowed of by all, in such manner as it has been propounded, may and ought to be applyed to every particular Point controverted, that we may come to have a ready and certain solution thereof. For those who are opposed

opposed the Doctrine we now make profession of, in any article debated, either were at that time of the same Church with those whom they opposed, which Church they owned for the True Church, there being as yet no separation made; or they were already dismissed from her. If they were of the same, it is but seeing what that Church, by her Representative, has declared concerning the matter in debate. For we are agreed that they were obliged to submit to her Judgement; so far as that, in case of contempt, it could not be lawful to take part with them, without falling, after their example, into open and direct Schism. But if they were already divorced from her, upon any other ground, or for any other precedent cause, it is evident from the same reason, that they were, upon the whole matter, already true Schismaticks, because, either they themselves, or their Predecessors having formerly been of that Church, they ought not, after legal Sentence given, to have made a Separation; and consequently, that it is not lawful at this day to joyn with them, without becoming

coming complices with them, and guilty of their revolt.

This is that we call a true, solid and general *Prescription* against all those who contend with us. Behold here an end of the war, a conclusion of all Disputes, the bond of peace, the union of hearts and understandings, the certain Rule, the immovable Point, the unquestionable Principle, and sole abridgement of all Controversies. What we are to believe concerning the Invocation of Saints, the veneration of holy Images, of the number of Sacraments, of Purgatory, of Grace, of Free-will, and of Justification. Let us not now renew those old quarrels, which have set the Christian World at odds, concerning these points. Let us not again fall a questioning and discussing all those Texts and passages which have been a thousand times mentioned, a thousand times brought on one side, and as often returned on the other in a quite contrary sence. Let us not engage our selves in those quarrels, where the victory never appears certain, because such Champions are alwayes in a readiness to charge the enemy

my afreſh, being never out of breath, and reſolved never to quit the field, nor lay down their arms.

Behold what will ſet us all right and bring us to an agreement in a moment, putting a period to all our troubles even before they begin.

Let us ſee what that Church, which was common Mother and commander of both Parties, when the war firſt began, has reſolv'd in each of theſe particulars. Here you ſhall be able to diſcover wherein true Faith conſiſts. Becauſe the True Church, which in all mens opinions, has power (when the queſtion is moved) to declare what is to be believed, has judged thus and thus according to thoſe Rules, which (ſhe never failing to apply them in due manner and juſt proportion) can never be deficient. He, whoſoever he was, who refuſed obedience to that Decree, became *ipſo facto* a Schiſmatick. And it is no leſs evident, that all who joyn with him are in the ſame Predicament. This is that one Fundamental and all-reſolving Point, which alone can end the quarrel: and that in the moſt peaceable manner imaginable, without being

obliged

obliged to enter into further debate or discussion of the matter.

And this is the reason, why, speaking all this while of a True Church, (which certainly is somewhere or other, as all the world acknowledges) I have purposely omitted to say any thing of the Church of *Rome*, or of the Authority of the Pope, or of his quality or prerogatives as Head thereof. For, infallibly, I should have met with some rub or other, this being a Point highly contested between us: whereas, for my part, I was resolved to enter into no quarrel, but to be at perfect agreement, and go on my way hand in hand with those of the Protestant Church. For, I conceive, we have nothing else to do, but to apply this our Rule and agreed upon Principle unto the present matter, and to allow unto St. *Peter* and his Successors that which the Gospel gives him, as it is understood by that Church, of which we all were, when Disputes first arose concerning that subject, and according to what that Church has set forth in those great and holy Assemblies of the first Oecumenical Councils, which are, and ought to be reverenced and

and respected by all who call themselves Christians.

I ask but this, which I think cannot be denyed me, and this alone is an assured means to bring us speedily to an agreement, and to cause a cessation of that lamentable division which is amongst us, and is so unfortunate to the Church; so pernicious to the publick good; so injurious to the peace and quiet of the People, and so fatally prejudicial to the safety and Salvation of so many Persons.

Wherefore (for a conclusion) I humbly, and with my whole heart and soul beseech our Brethren of the Reformed Church, in the sight and presence of God, to lay aside that inveterate prejudice they have against us, which obstructs their peaceable treating with us, as if we were people who refused the Word of God for the Rule of our Faith and actions.

I beseech you, Gentlemen, do not eternally use that language to us: *The Temple of the Lord, the pure Word of God, the pure Word of God without any mixture of humane inventions and Traditions.* This was, and is, at this day, the *Templum Domini, Templum Domini.* Jer. 7.

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cuſtome and practice of the *Arians*, the *Sabellians*, the *Neſtorians*, the *Monothelites*; the *Anabaptiſts* the *Socinians*, the *Independents* and *Quakers*, whoſe language this ever was, and to this hour, is; and yet I do not find, you have any great correſpondence with, or kindneſs for that gang of people, whom, we ſuppoſe, you have a great diſlike of as we our ſelves. Have you not taken notice, that the Enemy of Mankind himſelf, when 'twas to his purpoſe, made uſe of Scripture? That father of lyes ſaid it as boldly, as ſome of his children afterwards, that the true ſence of the Word of God made for him. 'Tis a Reflexion of *Vincentius Lirinenſis*, who was much eſteemed in the fifth Age of the Church, and is highly extolled even by the *Magdeburgian Centuriatores* themſelves. That wicked fiend (ſayes he) that teacher and Maſter of Hereticks would needs perſwade the Son of God, that, if he was the true *Meſſias*, he muſt caſt himſelf down from the Pinacle of the Temple to make himſelf known to the world. There is nothing more falſe. And yet, for proof, he produced that paſſage

Cent. 5. c. 10.

passage of the 90 *Psalm*, where it is said, *He has given his Angels charge of thee, that they keep thee in all thy wayes. In their hands they shall bear thee; lest perhaps thou knock thy foot against a stone.* What the Chief of Hereticks said at that time to the Chief of Christians, the same do the members of that wicked one say at this time to the members of Jesus Christ, the Infidels to the Faithful, Hereticks to Catholicks, ever alledging Scripture for themselves. The question therefore is not; whether the Word of God be that Rule which we are bound to follow. There is not, nor ever was any Heretick upon the face of the earth, who did not affirm this as stoutly and resolutely as any Catholick can do. As the debate never arose about this, so shall the decision of this Point never end the quarrel, nor bring peace among us. There is no body questions it: neither you nor we doubt the least of it. And yet the feud for all that still increases. That then which is of true importance or concern, is, to know, whether that which we call the Word of God be really so, or no: and whether the interpretation which I give of that

Psal. 90. v. 11, 12. *Sicut tunc caput capiti, ita nunc membra membris loquuntur, membra scilicet Diaboli membris Christi, perfidi fidelibus, sacrilegi religiosis, Hæretici postremò Catholicis.* Common. l. c. 37.

that which you give for the holding or renouncing an Article, be the true one. The first of these you can no more know or be secur'd of then we, unless by means of the Church, to whom it is derived by certain Tradition. Learn the second then by the same way, since there is no other, by which you can come to any light thereof. This is what *Vincentius Lirinensis* shews in that excellent Work of his.

Aug. cont. Ep. Man. qu. voc. fund.

All is not done when we have got the Rule, it must also be rightly applyed and according to art. For, when in the heat of those earnest and tedious contests, which do arise about some subject or other, every one will confidently affirm that he applies it right and that it is in his sence that Scripture is to be understood, who can end the quarrel, or who has so much power and authority with the parties, as that his Opinion or judgement shall be regarded and bear the sway with them? Is it not absolutely necessary that it be some Judge, who has received both authority and light from God himself for the performing this office? And who can be that Judge but the True Church, in which the Parties

Parties were before separation, and her lawful Representative a Canonical Assembly, which alone has full power and Soveraign Authority to say juridically: *It seemed good to the Holy Ghost and us?* Whatever else you can alledge, may as well be alledged by another, who may make his advantage of it in as good measure and proportion as your self can possibly do. The gift of Understanding, the interiour Unction, the revelation of the Father, the private Spirit, and a hundred other pretty inventions, which have been, and are at this day made use of, contain nothing of regular, general or certain in them, or which an adversary may not affirm he has as much right to challenge as you. Who then is able to free us from uncertainties, in such encounters as these? who can restore us a calm after such a Tempest? who will bring back day to us after so dark a night? who will bless us with peace after war? who can bring such spirits together again into the same Sheep-fold under one and the same Shepherd? Can this be done but by the Church of Jesus Christ? That Church which is *The pillar and ground of Truth*, 1 Tim. 3. 15.

Visum est Spiritui sancto, & nobis. Act. 15.

Truth. That House of God, which is
Mat. 16. 18. *built upon a living Rock*, and when all the powers of Hell shall never shake, which most certainly they had done before this, had she once erred in defining matters of Faith. Finally that Spouse of Jesus Christ which he has endowed and quickened with his own Spirit for the instruction and education of the Children of his Family.

7. I know you will approve of this. Nay I know it is to her you pretend to resort and make your addresses in your Assemblies or Synods for the clearing your doubts, and determining matters of difficulty and differences which often arise among you. I ask but this one thing at your hands. Do but proceed faithfully and sincerely therein. And to this end, I beg of you in the Name of that Great God whom we adore, and who is to be our Judge, demanding of us principally an account of our Faith, that returning back to the source of our divisions, you will be pleased to reflect, that those who first questioned and disputed the Points which made the breach, were, even in their own judgements, of the same Church, which

Omnes nos necesse est apud Christi tribunal adstare, reddentes rationem, imprimis ipsius Fidei. Tertull. de præscr. c. 44.

which before the breach, was the only, and by necessary consequence, the True Church: That, consequently, that Church, during the contest, had full power to judge according to Rule and Order, and to define what was to be believed, and that the Parties were bound to submit to her Decrees: That those who stood condemned by her Canons, having separated themselves from her, became Schismaticks, as well as Hereticks. Because not adhering to the Doctrine of the True Church, of which they were members before their condemnation, they made a Party against her, and withdrew themselves into a society apart, which was cut off from Communion with her. And that finally all those who follow or take part with them, though a thousand years after, are no other then disciples and followers of Schismaticks and Hereticks.

This is the Totall of what in this little Treatise (principally in the matter of the Blessed Sacrament) I have endeavoured to evince (without contesting or Disputing the matter) out of such Principles, or the necessary

consequences drawn from them, as we have been perfectly agreed upon.

8. Now I beseech you, Gentlemen, give me leave to tell you with as real a desire of your eternal Salvation, as the Prophet *Nathan* had for that of *David*, when he spoke those moving words to him, which pearc'd his heart: *Tu es ille vir.* Alas! Gentlemen, it is you who unfortunately are engaged in the party of those first rebells, who forsook the Church, to revenge themselves of those Decrees which condemned their Opinions. As the Laws both Humane and Divine, right reason, natural understanding, and the order and method which your selves do observe, oblige you to acknowledge, that they were bound to submit to the Judgement of that Church which themselves owned to be the True one, and that they could not separate from her, but by evident Schisme: so is it certain, that you (after so many Ages which have passed since their Condemnation) cannot joyn with them, following their Doctrine and proceedings, without bearing a part with them in their crime, and becoming guilty of their defecti-

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on. Rather quit their company, whoſe origin your ſelves condemn. Return into the boſom of that Church, from which you find the firſt Authors of that Sect could not, in Conſcience and natural equity, withdraw themſelves, as they did, upon that ſcore onely, that the Decree was not in favour of their cauſe. Do not any longer trouble your ſelves, as they do, with Diſputing, pleading, and excepting, after Sentence is once paſs'd. Allow me to ſpeak unto you in the language of that worthy Martyr of Chriſt, and great Biſhop of *Lyons*, St. *Irenæus*: Why do you, with ſuch pains, ſeek for Truth elſewhere, ſince it is ſo very eaſie to find it in the Church? for the Apoſtles having received it from Chriſt himſelf, have placed it there in truſt, as in a rich Treaſury, or in a great and ſtately Veſſel, to the end that all thoſe who thirſt after that living water, may draw it from thence. For 'tis ſhe which gives entry to life. Thoſe who firſt ſeparated themſelves from her are but theeves and robbers, who are by all means to be avoided, that we may joyn cloſely and ſolely with what comes from her,

Non oportet adhuc quærere apud alios veritatem quam facile eſt ab Eccleſiâ ſumere, cum Apoſtoli quaſi in depoſitorium dives pleniſſimè in eam contulerint omnia quæ ſunt veritatis, ut omnis quicunque

and learn from her the Tradition of Truth.

To conclude, That we may all be of one Soul, and one heart, being all of one and the same judgement in the unity of true Faith: let us end all Disputes by the Authority of the Church, as many great Prelates have done, who were before of different opinions concerning the Baptisme of Hereticks, alwayes notwithstanding, providing for unity, as St. *Augustine* witnesses. And without entering into further Disputes concerning Texts of Holy Scripture, to which every one is apt to give their own meaning, let us hold it (as a thing unquestionable) with that great Saint; that we alwayes act according to Scripture, when we do what the Church ordains, and submit to what she defines, she being fully authorised to that purpose by Scripture it self. *Ut quoniam sancta Scriptura fallere non potest quisquis falli metuit hujus obscuritate quæstionis, eandem Ecclesiam de illa consulat, quam sine ulla ambiguitate*

velit sumat ex eâ potum vitæ. Hæc est enim vitæ introïtus, omnes autem reliqui fures sunt & latrones, propter quod oportet devitare quidem illos: quæ autem sunt Ecclesiæ cum summa diligentia deligere, & apprehendere veritatis traditionem. Iren. lib. 3. adv. hær. c. 4 *Cùm ista quæstio fluctuaret & varias haberet inter se collegarum, salva unitate, [illegible] hoc per universam Catholicam observari placuit quod tenemus.* l. 2 con. Cresson. c. 32. *Scripturarum etiam à nobis tenetur veritas, cùm hoc facimus, quod universæ placuit Ecclesiæ, quam ipsarum Scripturarum commendat auctoritas.* Ib. c. 33

quitate Sancta Scriptura demonstrat. To the end that, as the Holy Scripture cannot deceive us, if any, through the obscurity of the question in agitation, fears to be deceived, he may take advice and counsel therein of that very Church which the Scripture it self, in clear terms, recommends unto us.

Et ego dico tibi, quia tu es Petrus, & super hanc Petram ædificabo Ecclesiam meam, & portæ Inferi non prevalebunt adversus eam. Matth. 16.

And I say to thee, that thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. Matt. 16. v. 18.

An Extract of the National Synod held at Alez 1620.

WHereas it was proposed unto the Synod, as necessary to deliberate upon some efficacious means for hindering the Errors of the *Arminians*, which had caused so much trouble in the Low-Countreys, from getting entrance also into this Kingdom: The Congregation having admitted of the said Proposal as laudable, just and necessary for the peace of the Church, for preserving purity of Doctrine, and for a streighter union with all other the Reformed Churches has thought good, that as the distemper of the Churches of the Low-Countries puts us in mind of looking to our selves, so we ought to

to follow their example, and prevent the mischief by the same means by which they have expelled it.

Wherefore seeing that the National Synod of *Dort* convened by the Authority, wise counsil, and vigilance of the most Illustrious Lords States General of all the Provinces under their command, at which were present many great Divines of the other Reformed Churches, hath been to the said Low-Countries, and is found to be at this hour a most effectual remedy for the purging the said Church, and rooting out Heresies in the Point of Predestination, and other Points thereon depending; This Congregation, after having invoked the Name of God, resolved, That the Canons of the said Council of *Dort* should be read in full and open Synod; and, recital thereof having been made accordingly, and every particular Article seriously and attentively weighed and pondered, they were by consent received and approved-of as conformable to the Word of God, and to the Confession of Faith of our Churches, designed and contrived with a great deal of prudence and purity;

most proper for discovering and convincing the Errors of the *Arminians*. For which reason all the Ministers and Elders deputed for this Assembly have sworn and protested, every one for himself, that they do approve of and agree unto the said Doctrine, and that they will maintain it to the utmost of their powers, so long as they have breath in their bodies. The form and tenor of which said Oath, together with the names of the Deputies underwritten shall be annexed to the said Canons and Oath. And for the rendring the said Agreement more authentick, and of greater authority to the obliging all the Provinces thereby; it is ordered by the said Congregation, that this present Article shall be printed and added to the Canons of the said Council, and that it shall be read in all Provincial Synods, and Universities, there to be allowed, sworn unto and signed by the Pastors, Elders, and Professors of the Universities; as also by all those who pretend to be received into the holy Ministery, and Profession in Universities. But if any one shall, either in whole or in part, reject the Doctrine con-

contained in, and decreed by the Canons of the said Council, or shall refuse to make oath of his consent and approbation, it is resolved and ordained by the said Congregation, that such Rejecter or Refuser shall not be admitted to any charge or employment Ecclesiastical or Scholastical whatsoever.

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The Form of the Oath.

I A. B. *do swear and protest in the sight of God and this Holy Assembly, that I do receive, approve of, and imbrace all the Doctrine taught and agreed upon in the National Synod of* Dort, *as entirely conformable with the Word of God, and that Confession of faith which is professed in our Churches. I do moreover swear and promise to persevere, during life, in the profession of the said Doctrine, and to maintain it to the utmost of my power: and that neither in Pulpit nor in Schools, nor in Writing, I will depart from that Rule. I do also declare and protest, that I do reject and condemn the doctrine of the Arminians, as making the Election of God to depend upon the will of Man, extenuating and annihilating the Grace of God, elevating man, and the force of his Free-will for the more dangerous precipitating of him; bringing in Pelagianisme again, disguising Popery, and overthrowing all cer-*

certainty of Salvation. So help me God, and be merciful to me, as I swear all as above without any equivocation or mental reservation.

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An Appendix of the Translatour.

IT is scarce to be hoped, especially as the world now goes, that this little Treatise, though written in as peaceable and civil a Method (according to the Authors promise and design) as ever, I think, any thing of this nature has been publish'd, will pass without censure and exceptions. Some perchance will wonder what a French Writer; what Monsieur *Arnaud* and Monsieur *Claude* do upon our stage. But

But I hope they may be perſwaded, that it is not the firſt time a *French* man has ſpoke good ſence, though in bad Engliſh. As we willingly receive Marchandize, which is for our turn, from any place, ſo need we not be aſhamed to admit of Reaſon from any part. The Reformed Churches of *France*, which ours here have, upon occaſion, acknowledged a very tender reſpect and kindneſs for, do own Monſieur *Claude* to be their great and Learned Champion; and it muſt be granted I think, by all, that Monſieur *Arnaud* has in this late famous Conteſt, behaved himſelf as a valiant and skilful Souldier of the Catholick Church. The ſubject of Diſpute between them is of common concern. And, perchance the ſetling of that one Point, upon ſuch grounds as my Authour, in a moderate peaceable way endeavours to lay down, may prove final to all other debates whatſoever.

I foreſee that his Inſtance for agreement upon Principles taken, in part, from the *Council of Dort*, will not be allowed by all as ſterling. 'Tis poſſible there may be ſome left who retain a greater

greater kindness for both the Person and Principles of *Arminius*, than for *Gomarus* and his Predestinarians. 'Tis pitty Countries and Climates should have an influence upon Reason and Principles of Religion, as they have upon Complexions and Constitutions. Now certain it is that generally among the Reformed of *France*, for whom this Authour chiefly designed his Work, the Council of *Dort*, and the Transactions and Decrees thereof (as you may plainy discover by the annexed Extract of the Synod of *Alez* and others) have been, and, to this hour, are in great esteem. And it may be supposed, both by the unanimous Votes of the select Divines of all the Reformed Churches then in being: and by the solid and impregnable grounds of their proceedings, that there is a great deal of reason for their so doing: such as (setting aside passion and preingagement) cannot be parllel'd by any of the dissenters.

But as I must confesse my self a friend of my Authors Method, particularly in assuming nothing but what his Adversary seems to grant, so will I

not

not make it my business to apologize for that Council, which to some may seem to lye open to exceptions. It shall be sufficient for me, to give a hint at what has past within our own Dominions, much of the same nature; and to give occasion to those who make any question of it, to search into the several Parliamentary and Synodical proceedings of our own Reformed Church in late dayes; that is in Queen *Elizabeth's*, King *James's*, and King *Charles* his time; when the 39. Articles, and some other Points belonging to Religion, have been advanced with as great a claim of Legislative Power and Definitive Authority, as any Council, either of the Catholick or Reformed Church ever challenged to themselves. See if you please, the very Title of the 39. Articles: *That those Articles were drawn up for the avoiding diversities of Opinions, and for the establishing consent touching true Religion, inquiring all the Subjects of this Church to continue in uniform profession thereof, and prohibiting the least difference from the said Articles.* And again, Can. 5. in 1603. *Whosoever shall hereafter affirm,*

firm, that any of the 39. Articles agreed upon by the whole Clergy in the Convocation held 1562. for the avoiding diversity of Opinions, and for the establishing of consent touching true Religion, are in any part erroneous, or such as he may not with a good Conscience subscribe unto, let him be Excommunicated ipso facto, and not restored but after his repentance and publick revocation of such his wicked error. And now I am apt to believe that those Learned men who could not chuse but understand very well of what weight an Excommunication is, were in very good earnest; and that the transgression, which they, by the threat of so severe a penalty, endeavoured to prevent, was esteemed by them no mean enormity.

The same seems to be the sense of the whole Parliament, 13 *Eliz.* 12. *That every one that hath an Ecclesiastical living declare his assent and subscribe to the 39. Articles of Religion, &c. And that no person be admitted to any Benefice with Cure, except he shall first have subscribed the same Articles with declaration of his unfeigned assent to the*

same. And now, though this Injunction seems immediately to reach the Clergy onely, yet it being particularly contrived for those who are to be *admitted to Benefices with Cure*; that is, to the charge of Instructing others, the Parliament does in this sufficiently declare, what Principles they are obliged to be of; and, consequently, what Doctrine they are bound to teach, and what others ought to learn.

The Statute of 1 *Eliz.* is yet more comprehensive, as intended for the regulating all in general. By this Statute it is *Enacted that no manner of Order, Act, or Determination for any matter of Religion or cause Ecclesiastical, had or made by the Authority of this present Parliament, shall be accepted, deemed, interpreted, or adjudged at any time hereafter to be any Heresie, Schisme, or Schismatical Opinion: any Order, Decree, Sentence, Constitution or Law whatsoever the same be to the contrary notwithstanding.* And then limiting the power of *Ordinaries* in things of this nature, tells us: *That they shall not in any wise have Authority or Power to Order, Determine or adjudge*

any

any matter or cause to be Heresie, but only such as heretofore have been determined, ordered or adjudged to be Heresie by the Authority of the Canonical Scriptures, or by the first four General Councils, or any of them, or by any other General Council, wherein the same was declared Heresie by the express and plain words of the said Canonical Scriptures, or such as hereafter shall be Ordered, Judged, or determined to be Heresie by the High Court of Parliament of this Realm, with the assent of the Clergy in their Convocation.

It is to be presumed that this High Court of Parliament was very well informed that there had been more Heresies than one in times past, and that they thought it very necessary to appoint some effectual means for the suppressing others which might arise. Those means thus deliberately appointed by the *Legislative Power* of the Nation are deservedly to be reflected upon.

First, *The Canonical Scriptures.* And here, by the way, let me intreat you to call to mind the Discourse concerning this Point, which I suppose

you have already perused in the second Chapter, Sect. 11. *&c.* of this small Treatise; then which, I must needs think, nothing can be more rational, in order to the convincing a necessity of a further Determinative Power, either for the clearing the Scriptures themselves to be truly Canonical; or for making out the true sence and meaning of them, so as to render them truly and effectually useful.

Secondly, as to the respect and Authority allowed here by Act of Parliament *to the four first General Councils*, it were to be wished that some good solid Reason might be made appear, why those other subsequent Councils, which had the same Promise of special assistance from him who was and is able to make his Word good, may not be supposed to have proceeded according to the same Rule of those former, defining and declaring according *to the express and plain words of the Canonical Scriptures*: and who it is (*by the express and plain words of the said Canonical Scriptures*) who has received Commission to judge of the Case.

But,

But lastly, (which is chiefly to my present purpose) does not here an High Court of Parliament (the Legislative obliging Power of the Nation, *with the assent of the Clergy in their Convocation*) assert and assume unto themselves as absolute an Authority of Determining matters of Faith, and declaring Heresies, &c. as was ever yet challenged by any Body-Politick or Ecclesiastical.

Many other proceedings of Parliaments, Canons and Constitutions of Synods might be alledged, were not the matter of fact so obvious and well known to every one, that it acquits me of that labour. And now if all this, to a common English mans understanding, does not speak a claim of an Authority obliging all to submission and conformity, I think we are very much to seek for expressions. And certainly, supposing what was supposed, there could be nothing more rational or conformable to those first Councils we all so much receive; as also to the manifest letter of, or evident deductions from Holy Writ it self. *If he shall* Mat. 18. 17. *not hear the Church, let him be accoun-*

ted as a Heathen or Publican. And why? Because it is in Christianity to be supposed that there is a Church, and that this *Church* (the true Spouse of Jesus Christ) *is the Pillar and Foundation of Truth.*

1 Tim. 3. 15.

This then being granted (and I think he must be very bold, who dares reject the Authority of so many eminent Persons, or contemn their publick proceedings) I perswade my self I need not be very solicitous for Instances drawn from the Council of *Dort*. Certainly we have as special and as remarkable ones neerer home for the making good an Agreement upon this great Maxime: *That there is in the Church of Christ, (wherever that is) a Soveraign Authority obliging Christians in matters of Faith to submission and conformity.*

The Consequence has been the chief endeavour of this small Tract; And I hope it will be seriously reflected upon, how necessarily (not to say unavoidably) the Premises usher it in.

But because I see there are some (for what reasons and foreseen consequences, I will not passe my conjecture) who

who have endeavoured to find out new Glosses, not onely for the Scriptures, but also for Acts and Statutes of Parliaments; Canons and Constitutions of Councils (even with seeming violence to the Lawes of the Nation and the Decrees of their own Mother-Church) telling us, that nothing is meant or intended by the said Acts and Decrees, &c. but onely an obligation to *exteriour Conformity* and *Non-contradiction*. I will still adhere to my Authours peceable Method, hoping they will take me for one who desires to deal civilly, if I require no more, at present, for the making good what this Author pretends to. For I am very much inclined to believe, that this kind of *Conformity* or *Non contradiction*, supposed obligatory, and practised in due time and place (when differences first appeared) would have left a much more easie way for composing and redneing infected and unquiet spirits; and would have brought them by little and little, into so pleasant a path, as would have led them, in a short time, into the high way of happy peace and union. For, were the liberty of that voluble

Jac. 3. 8. member, that *Inquietum malum* of the tongue (so apt, either out of vanity or presumption, to break out into expressions of our interiour sentiments) effectually restreyned, it were much to be hoped those troubled and troublesome fancies which infect the understanding, would, by little and little, sink or fall down, so, as to leave it to its natural clearness, fitted of it self to receive better impressions either from Reason or just Authority. Not that I think any rational man, unless much put to his shifts, can in earnest, maintain this Negative kind of compliance to be sufficient for attaining the end pretended to, which, I suppose, is an exteriour, at least, Conformity or Uniformity, for the avoiding division and confusion. For never was it yet heard of, nor can it possibly be expected, that the Index or Hand of a Watch or Clock, should shew the right hour, for any considerable time, much less constantly, unless the inward work or wheels be in good order. Would to God there were not so sad experience of this (practically certain) Truth,

Those

Thoſe Diviſions, Sub-diviſions, and Sub-ſub-diviſions breaking into viſible Confuſions, which certainly cannot be imagined the lawful Iſſue of true Chriſtian Principles, do, to the eye, demonſtrate that there is ſomething wanting; that this is not the way intended by him who came to bring Peace to the World, and who promiſed his conſtant Preſence for the maintaining of it to the worlds end, not by a viſible appearance, but inviſible aſſiſtance of that Church which he commands all to hearken unto and obey, under ſo ſevere a penalty, as being accounted (upon default) Heathens and Publicans.

To conclude, let me be ſo bold, as to deſire theſe Gentlemen, who go ſo far, at leaſt, as to think this *Exterior Conformity* or *Non-contradiction* obliging and neceſſary, to take the pains to reflect ſoberly, whether this which they do, and muſt grant, does not oblige them to make one ſtep further, and upon the ſame grounds (either of authority, whether Humane or Divine, or principles of reaſon; or for the neceſſary avoiding experienced inconveniences) to allow an obedience and aſſent

assent of an higher nature. The Authorities of Scriptures and Fathers are alledged as plausibly for it. The reasons, taken, either from the experienced insufficiency of the one Cause; or the just and exact proportion of the other, to the so much desired effect of peace and unity, are demonstrable. As the inconveniences and continual disturbances of the one Part are but too too visible; so the setled quiet and comfort of Spirit, which the other constantly enjoyes, are experimentally best known to those, who upon the first appearance of difficulties and debates, flye to the bosome, and rely upon the Judgement and Determination of the Church, owned by all who call themselves Christians, to have some degree of Power and Authority, and the extent thereof not to be regulated or confined (she being the Soveraign and Supreme Court of this nature) but by her own declaration onely. Demonstrably not to be judged or regulated, in case of debate, by particular Parties, who (for the avoiding otherwise unavoidable confusion) are themselves by her to be regulated and judged.

Now

Now which Church this muſt needs be, is not hard to diſcover out of the foregoing Diſcourſe, wherein Differences and Debates are brought to their firſt riſe, when the Parties diſſenting were both, ownedly, members and ſubjects of the ſame Church, and which Church, by legal Conſequence, was their lawful Judge, as being then the onely, and, by a neceſſary Sequel, the True Church, and that firm Rock, againſt which, the Promiſe of God himſelf is upon Record, that the Gates of Hell ſhould never prevail.

FINIS.

ERRATA.

PAge 2. Line 15 read *Defeats*. p. 8 in the margin r. *inferri*. p. 23 l. 16 for *ther* r. *three*. p. 33 l 7 in the marg. add *sed* p. 35 l. 12 dele *which*. p. 50 l. 8 r *to* the Word p. 70 l. 27 in the marg. r *dister*. p. 7 l. 28 r *sin*. p. 89 l. 10 r *of* the Word. p. 91 l 27 r *Eutbericus*. p. 103 l. 1 r *into*. p. 106 l. 9 r *Representative*. p. 114 l. 11 r *to* their fancy p. 116 l. 11 r *Contelit*. p. 121 l. 7 for *by-wayes* r *by ways*. 122 l. 23 r elucidation. p. 124 3 for *decision* r *division*. Ibid. l. 7 for accordingly r *avowedly*. p. 125 l. 3 for *Sentences* r *Sentiments*. p. 128 l. 23 r *Licianſis*. p. 130 l. 28 r *prepoſterous*. p. 144 l. 2 for *when* r which.